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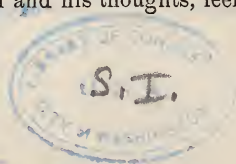


THE PROPHECIES EXPLAINED.

And shown to be scenes extended through one mind to the prophets from its senses and its scenes as that mind now views them. It demonstrates that that mind has in the same way been declaring the end from the beginning, and has produced all these changes in the earth in favor of Life. It also shows that the struggle in all governments is to stop the property from being returned to the producers, its rightful owners, and that the present religions and governments have no existence in God, who is ever struggling on to sustain life ; while their only end and aim is to destroy life ; on the extinction of which they exist.

Isaiah xliii. 8. Bring forth the blind people that have eyes, and the deaf that have ears. 9 Let all the nations be gathered together, and let the people be assembled ; Who among them can declare this, and shew us former things ? let them bring forth their witnesses, that they may be justified ; or let them hear and say, *It is* truth. 12. I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you ; therefore ye are my witnesses, saith the Lord, that I am God. Isaiah xlii, 9. Behold the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them. Isaiah xl. 5. And the glory of the Lord shall be revealed and all flesh shall see it together ; for the mouth of the Lord hath spoken it. 6. The voice said, Cry. And he said, what shall I cry ? All flesh is grass, and all the goodness thereof is as the flower of the field. 7 The grass withereth, the flower fadeth ; because the spirit of the Lord bloweth upon it : surely the people is grass. 8. The grass withereth, the flower fadeth ; but the word of our God shall stand for ever. Isaiah xli. 21. Produce your cause, saith the Lord ; bring forth your strong reasons, saith the King of Jacob. 22. Let them bring them forth, and show us what shall happen : let them shew the former things, what they be, that we may consider them, and know the latter end of them ; or declare us things for to come. 23. Shew the things that are to come hereafter, that we may know that ye are gods ; yea, do good, or do evil, that we may be dismayed, and behold it together. 26. Who hath declared from the beginning, that we may know ? and beforetime, that we may say, He is righteous ! yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. Numbers xxiv, 16. He hath said, which heard the words of God, and knew the knowledge of the Most High which saw the vision of the Almighty, falling into a trance, but having his eyes open. 17. I shall see him, but not now ; I shall behold him, but not nigh ; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

In all the foregoing, the prophets, recording under the impression of the Messiah's mind at the scenes consummating them, say they are scenes, the Messiah shows and impresses on them then as he will witness and consummate them on his senses at the scenes, making the Messiah and the scenes and his thoughts, feelings, and reflections on them then exist in God exactly as they now to him do. By the foregoing, the Messiah and his thoughts, feelings,



purposes, and acts on them and his scenes have been continuous in God from (49 Gen. 10) till he came into life, and drew these scenes upon his senses, which is all he makes the prophets record; these prophecies are recording under the impressions of his mind then, as they will be at the scenes with his senses on to him, consummating them as he makes them record; he will at the scenes have their record that will show he impressed the scenes then on them, and had them record them as he will witness and consummate them on his senses.

He impresses on them and had them record; he will explain the prophecies and make them part of him and of his scenes, "but not soon nor nigh," impressing on them then that his explanation of the prophecies would be that they were scenes he then impressed on their minds, absorbed into his, and under its control, as he would witness and consummate them at the scenes, which made him and the scenes and his thoughts and purposes on them, and his consummation of them then exist in God, as much as they do now to his senses in the earth. On these prophets' explanation of these prophecies, that man and the prophetic scenes, and the man's thoughts, feelings, and reflections on them have existed some ages, till the man that stood out so many ages without changing a scene, or thought, or feeling, or purpose on them, will not be a good fellow with the people, as he will on the doom of dooms by this prophetic record, be compelled to execute the scenes the prophets record they saw coming through his mind, as they record it without any regard for the behests of the dear people, that will not be specially respected by that man on the decrees of the God of Heaven, that has for thousands of years decreed that man's thoughts, scenes, feelings, and reflections should not change to suit all the people in the earth; who must on the God of Heaven succumb to his will, that on these prophecies has existed, and his scenes in God for thousands of years without a change in the wisdom of God or its absence.

On these prophecies the Messiah and his scenes have existed in God for numberless ages without a change, to one of the prophets, in one of his scenes or thoughts, that must continue till he has consummated the prophetic scenes, and ceased to have senses; when their connection with the Messiah, to get his scenes ceases forever. They so recording the man's biography, history, thoughts, feelings, and scenes that existed to them in God then as they will to the Messiah's senses, at the scenes consummating them, it follows, that if the man's feelings, acts, or scenes could be changed, that there would be no prophecies, because the man had not carried out the prophetic prediction. So it will not be any evidence of that man's insanity that he laughed at a great wise address made by some great donkey-forging judge, as God made that man to scorn and spurn and defy them, and to detest and despise the treacherous, villainous rascals. If he does not do it with an iron firmness, he cannot be the man having the mind that reflected forward these prophetic scenes for so many ages, as the man is for his integrity to be hated and detested by man, who heaps upon him that will not be a good fellow with them, but will follow out in the earth and execute the decrees of God, so long fixed in his mind, as these prophecies show, all the oppressions and wrongs they can.

52 Isa. 13: "Behold, my servant shall deal prudently; he shall be exalted, and extolled, and be very high. 14. As many were astonished at thee, (his visage was so marred, more than any man, and his form more than the sons of men. 15. So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which hath not been told them shall they see, and that which they had not leered shall they consider." 53 Isa. 1: "Who hath heard our report? and to whom is the arm of the Lord revealed? 2. For he shall grow up before him as a tender plant and as a root out of dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should

desire him. He is despised and derided of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." 52 Isa. 2: "He shall not cry, nor lift up, nor cause his voice to be heard in the streets. 3. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. 4. He shall not fail, nor be discouraged till he have set judgment in the earth, and the isles shall wait for the law." 33 Isa. 16: "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. 14. The sinners of Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? 15. He that walketh righteously, he that despiseth the gain of oppression; that shaketh his hands from holding bribes, and stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." 8 Dan. 23: "And in the latter time of their kingdom, when the transgressors have come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power."

11 Dan. 36: "And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. 37. Neither shall he regard the God of his fathers, nor the desire of women; nor regard any God, for he shall magnify himself above all. 38. But in his estate shall he honor the God of forces (mechanics' power); and a god whom his fathers knew not, shall he honor with gold and silver and precious stones, and pleasant things. 39. Thus shall he do in the most strongholds with a strange god (in forces) whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

All the governments in the earth now say the property will be wrested from the church and governments, and returned to those who produced it, on the will of that man, against whom they and the property-holders are struggling for life and death to retain the property contrary to the laws of life; of God that requires all to have their share of the materials for production to produce their subsistence out of them.

2 Dan. 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. 55. Forasmuch as the stone was cut out of the mountain without hands, and that it brake in pieces, the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter." 25 Isa. 22. "And it shall come to pass in that day, that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. 2. And it shall be with the people, so with the priest; as with the servant so with the master; as with the maid so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."

26 Isa. 9: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will have righteousness." 50 Isa. 13: "Who hath directed the spirit of the Lord, or being his counsellor hath taught him? 13. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way

of understanding? 15. Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very small thing. 17. All nations before him are as nothing, and they are counted to him less than nothing and vanity. 48. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, faineth not neither is weary? there is no searching out of his understanding. 29. He giveth power to the faint, and to them that have no might he increaseth strength. 30. Even the youth shall faint and be weary, and the young men shall utterly faint. 10. Behold, the Lord shall come with a strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. 11. He shall feed his flock like a shepherd; he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead them that are with young."

41 Isaiah, 1: "Keep silence before me, O! islands, and let the people renew their strength. Let them come near; let them speak; let come together to judgment. 2. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as dust to his sword, and as driven stubble to his bow. 3. He pursued them, and passed safely; even by the way that he had not gone with his feet. 4. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. 5. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. 25. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. 27. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. 28. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. 29. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion."

42 Isa. 1, "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."

45 Isa. 13, "I have raised him up in righteousness, and I will direct his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

46 Isa. 11, "Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

9 Isa. 5, "For every battle is with confused noise, and garments rolled in blood; but this shall be with burning, and fuel of fire. 6. For unto us a child is born, a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace." 11 Isa. 2, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding; the spirit of counsel and might, and the spirit of knowledge and the fear of the Lord. 3. And he shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. 4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

72 Psalms, 2. "He shall judge the people with righteousness, and the poor with judgment. 4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 6. He shall come down as rain upon the mown grass, as the showers that water the earth. 7. In his days shall the righteous flourish; and abundance of peace as long as the moon endureth. 8. He shall have dominion also from sea to sea, and from the rivers to the ends of the earth. 9. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. 10. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. 11. Yea, all things shall fall down before him, all nations shall serve him. 12. He shall deliver the needy when he crieth; the poor also, and him that hath no helper. 13. He shall spare the poor and needy, and shall save the souls of the needy. 16. There shall be an handful of corn in the earth, on the top of the mountain; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

4 Mic. 1. "For behold the day cometh that shall burn up as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 2. But unto you that fear my name shall the son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. 3. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in that day, that I shall do this, saith the Lord of hosts." 3 Mal. 5, "And I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against them that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his rights, and fear not me, saith the Lord of hosts." 4 Mic. 4, "But they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. 6. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted."

34 Ezek. 16. "I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. 27. And the tree of the field shall yield her fruit, and the earth shall yield her increase; and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the land of those that served themselves of them. 29. And I will raise them up a plant of renown, and they shall no longer be consumed with hunger in the land, neither bear the shame of the heathen any more." 36 Ezek. 24. "For I will take you from among the heathens, and gather you out of all countries, and will bring you into your own land. 29. I will also save you from all your uncleanness; and I will call for the corn and will increase it, and lay no famine upon you. 30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." 37 Ezek. 26, "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them forevermore."

43 Isa. 6. "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far and my daughters from the ends of the earth." 30 Deut. 3. "That then the Lord thy God will turn thy captivity back and have compassion upon thee, and will return and gather thee from all the nations

whither the Lord thy God hath scattered thee. 9. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good; for the Lord will again rejoice over thee for good as he rejoiced over your fathers."

49 Gen. 10. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shilo come; and unto him shall the gathering of the people be." 12 Dan. 1. "And at that time shall Michael stand up the great prince that standeth for the people; and there shall be a time of trouble such as never was since there was a nation in the earth even to that same time; and at that time thy people shall be delivered, every one that shall be written in the book. 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

11 Dan. 45. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet shall he come to his end and none shall help him." 72 Psalms, 15. "And he shall live, and to him shall be given the gold of Sheba; prayer shall be made for him continually, and daily shall he be praised. 17. His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him. 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

It is idle to say *that* man is Christ, as he dies and is prayed for and not prayed to. He does not worship the God of his fathers, but is a Gentile in a land without a name to the prophets in the north and east, coming with the rising sun from a far country. Sad tidings come to him from the north and east of Judea, which makes him go out to utterly make way with and destroy many. The vessel rushing to Judea through the ocean, bearing the standard of the empire, and the envoys rounds out of the land without a name, away beyond the rivers of Ethiopia, and the Jews are returned out of the same land. This Counsellor, called for, the Jews could not furnish the man till the man was brought up, who was not controlled by the God of his fathers, nor the desire of women, but poured his soul out to equalize the laws of life, of God, who had been bringing this light of the Gentiles for thousands of years, as these continuous scenes from his senses, as they were to exist in the earth to the prophets, show; who, as these quotations from them show, had the same scenes impressed on them by the Messiah thousands of years apart, so that he and his scenes, thoughts, and purposes on them must have existed in God then as they do now to his senses in the earth; so that he, his scenes, thoughts, feelings, reflections, and acts upon them in God have not changed in form for thousands of years, if they could or can till he dies, he could not be the mind or the man of the prophecies. So that man cannot come up on the good will of the people as their good fellow who connived at their devouring the laws of life, of God, but against them.

All these prophetic scenes show he in every thing increases their blessings and their prosperity, till the prophets praise him who is the God of their Bible, and these prophecies, beyond God himself, as they have been in that man and have been him and his scenes, consummating them on his senses thousands of times in the earth. It must be recollected the Messiah could have but one scene at a time in his mind, so he could impress the scene on the prophets' minds as he would witness, and consummate it on his senses in the earth; so as many scenes as each prophet has recorded have they been the Messiah and his scenes consummating them on his senses in the earth, as he then impressed them on the minds of the prophets out of his mind and under its control, as the battery charges the wire with the scene it desires to transmit as news. So they that were so often the Messiah and his scenes, thoughts, acts, feelings, and reflections upon them on his senses in the earth, consummating them; the only

purpose God was using him for during all this time, ought to be fully as well known to these prophets, his biographers and historians in advance, as man could be where they recorded under the impressions of the Messiah, who made the prophetic record through his impressions on the prophets, under the control of his mind. So that no other man ever was so tested by his biographers and historians as was this man by the prophets, who so praise him under this trying test. This trying test to the prophetic mind, recording its scenes, thoughts, feelings, reflections, and acts through the prophets in advance, as the mind would consummate them on his senses, identifies the prophecies and the mind, as no mind could devise the scenes they describe in machinery and mechanics as they now stare us in the face, had they not had the originals impressed on them out of God through the Messiah to record them from.

It is idle to say there are no prophecies, when here these strange mechanical scenes appear as they are recorded in prophecies. The prophetic mind impresses on the prophets; he is then showing them these scenes, and having them record them as he will witness and consummate them on his senses; that shows they must be consummated by the mind that can declare the end from the beginning. No other mind, before it had its senses on, described such strange scenes that were to and did appear to his senses, that consummated them, but this mind. So the prophecies were got out of it; that is, the only mind that to man has ever shown new scenes that were to appear in the earth before they had been produced on mortal senses as they now appear.

This proves the prophecies, and proves they were reflected forward by one mind, as he will witness and consummate them on his senses, and proves they existed then in his mind as they do now on his senses, and that he then understood them as well in his mind, and what use he would put them to, as he does now; so that the scenes, his thoughts, feelings, acts, and purposes on them, existed then to him as much as they do now, being but continuous scenes extending from the Messiah's senses in the earth on the scenes through his mind as he would witness and consummate them on his senses to the prophets, which requires every scene to be literally consummated, as the prophets recorded it from the impressions of the Messiah's mind of the scene on theirs.

This makes the prophecies the grandest structure in the earth or heavens, where the man for thousands of years has been showing his scenes, and impressing them on the prophets with his thoughts and reflections, feelings and purposes, at them; so that the man, his scenes, thoughts and reflections on them then consummated, existed to the prophets through the Messiah's mind as they will exist to him, consummating them on his earthly senses.

The accuracy with which the Messiah reflected these scenes and impressed them on the prophets, from which they made the record of these original scenes, that no man ever had the inventive power to devise or describe had they not had the originals before them impressed on them through the Messiah's mind then as he would consummate them in the earth, proves the prophecies must appear as recorded out of the Messiah, while they annihilate little Jesus, who does not describe a heavenly scene that did not exist to earthly senses, and could be compared alone with it; while not one of these scenes in mechanical power then existed to earthly senses, or could be compared with earthly scenes; which shows that Christ, who, taking his say-so, was so familiar with heaven, did not know anything about it, as he could describe nothing in it but with earthly comparisons: while the prophets, being the Messiah then on these scenes, who then had in God consummated them, describe them as the Messiah now views them on his senses through which the record was made. So the Messiah and the prophets knew these scenes, and described them then exactly as they appear now, though not understood for thousands of years

from their description. The Christians say, to counteract this, that had Christ described in heaven scenes, illustrated by other than earthly comparisons, that the people would not have understood them, which admits that his descriptions of the heavenly scenes, with which Christ was so familiar, was not correct, and so not being correct, they are not the scenes that exist in heaven, and no one need expect ever to meet those scenes there ; which rather degrades God's Son, contrasted with the Messiah who impressed on the prophets, "These are now my scenes in God, rooted in my senses in the earth, so that I will draw them up and consummate them on my earthly senses, as I now show them to you, and with the thoughts, feelings, purposes, and reflections I now impress upon you, exhibiting the scenes to you as I will consummate them."

The wisdom of ages requires the witness to testify to and describe only what he has acquired on his own senses, which applied to Christ's descriptions of the scenes in heaven and the attributes of God, that he says should be prayed to, to shorten the days of tribulation, shows he knows nothing about either, though he says he is so familiar with both ; yet were any man to stand up as a witness in a court of justice and testify he bore the relation to God that Christ said he did, and had been a resident of heaven as he said he had been, and was going to return to it as Christ said he was, and had given such a description of it and of God and his angel servants as Christ did, and of God sitting upon a great golden throne, with the heir apparent at his right hand, after the fashion of some great eastern monarch and his slaves, and the squirt heir in the first family coming in that fine carriage to occupy the judgment seat and destroy the inheritance, he would be a standing burlesque for the coarse jeers of the senseless crew, and their more ridiculous leaders. Yet every man is worse than an infidel who does not believe these statements of Christ, that cannot stand the ordeal all other human evidence has to go through with, an instant, as he does not describe a single scene so that human senses can conceive it other than as an earthly scene, though he was so familiar with heaven.

Not to stop with this, Christ makes God sit up in heaven at his ease, disconnected from this matter, and independent of it, that he has perfected, while we can see in all parts of the earth and in these prophecies, that God is the soul and life of this matter, which could not exist a moment without him, and that he has been and is struggling on incessantly to perfect it, and is bringing it about by his desire to attain other ends with it, as man struggles on to perfect the end he desires to attain by incessantly endeavoring to bring about the desired end. So there can be no such God and heaven independent of this matter, sitting up at his ease, as Christ describes !

But Christ established a loafer religion, and he must have a loafer God to base it upon, that sits up at his ease and leaves every thing to be performed by angel servants that were held in the most abject slavery, which established a precedent in their God for them to sit up at their ease, enjoying the good things of this life, lording it over their slave followers that they fleeced, while we know the Soul, the God of this matter, is a God of strict justice ; and if there be one thing that he has shown more than another in these prophecies, it is that he will equalize the cares, toils, and ills of life on all, and will protect all in their productions from their share of the materials furnished by him for it, and subsistence, which we know is the way the most healthy, vigorous life can be sustained with the same amount of these materials the purposes God is now appropriating them to.

As we may suppose God has as much sense as ordinary men have, and wishes to bring about the purpose he is appropriating these things to with as much accuracy as they would, we may take for granted that God desires all to

produce their subsistence, as that is the way he can sustain the most vigorous animal life ; that taken as granted, there is none of this loafer Christ religion in God, as it thwarts his design in sustaining life, and annihilates it to the extent that it exhausts production in its support, and sustains loafers, who on the will of God should be driven to production to sustain animal life. Any one who denies this, holds God has made a mistake, and this religion is founded in the necessity of remedying that mistake. But they should see on these prophecies one mind comes into the earth, bringing out of God more knowledge than a hundred and fifty ages of them produced, though he is the hardest working man that ever trod the earth. Yet his knowledge, as these prophetic scenes show, is all original, and attained by him reasoning out of God, so that in him it is demonstrated man can attain his greatest perfection from his own exertions of mind and body, and that all their mental training has made no advances in knowledge. This demonstrates that through their religion no advances have been made in knowledge or mental culture, while they are ignorance stupified on the laws of mind, as it exists in God.

I will here remark, the Christians say Christ came to his own (meaning the Jews), and they refused to receive him. It should be remarked, that if they intend to say the Jews ought to have received him as the Messiah of these prophecies, they are wrong, as when Christ came, on all accounts Judea was a nation with a grand city and temple ; while when the Messiah of these prophecies comes, there is to be no Judea, nor city or temple, but they are to be in ruins, and the Jews scattered in all nations of the earth. So if the Messiah and his scenes, thoughts, and reflections then existed in God to the prophets, as they said they did, as they were to exist to his senses at the scenes consummating, they must be literally consummated as the Messiah impressed them on the prophets, and the Jews could not in the time of Christ have expected the Messiah, as not one of the scenes that were seen through the senses of the Messiah, that were to evidence the presence of the Messiah in the earth, appeared at the time of Christ ; so the Jews could not have then expected the Messiah, as every thing was then in its usual prosperity with them ; that must have every thing destroyed and they driven into all the nations in the earth, before they could look into the earth through the Messiah's senses, and see what was going on in the earth, when they found these ruins looking through the senses of the Messiah, and the Jews scattered in all the nations in the earth, and the Messiah, gathering them and restoring them to these ruins. Hence it is to be observed, that no prophet pretends to tell how these ruins will take place, or have taken place, or how the Jews will be or have been scattered through the nations of the earth ; till all must see the prophets acted but as historians of their time, and of the time of the Messiah, when they looked into the earth through his senses, and saw the scenes in it and his acts on them as he will on his senses.

There cannot be found an exception to this rule with any of the prophets, though there are apparent contradictions, where they predict a place will be destroyed ; but it is to be observed, the place was there to them then on their senses, which they found gone when they looked into the earth through the senses of the Messiah : so they could readily predict its destruction ; but what were to be the signs and things that were to evidence their predicted destructions, they in no case give, while they go into detail of the signs, scenes, and things that will evidence this destruction, and the Jews scattered in all nations, and their restoration, till we cannot help seeing they are recording these scenes, looking at them through the senses of the Messiah. In the intermediate time between their having senses and the senses of the Messiah coming into the earth, through which they look and see his scenes in the earth and

record them, we can see they record nothing that they see through their senses, or the senses of any other person, that will take place in the earth, as we can see they record no sign or thing that is to evidence their predictions that are made, because we see them now; and when we see into the earth again through the senses of the Messiah, they are gone.

That the prophets could see into the earth to record the scenes in it, but through their senses and through the Messiah, is further shown by 25 Jer. 12, that restores the Jews from Babylon in seventy years; but the chapter read on, restores them on the Messiah, as in all the other prophets, with the same signs or scenes evidencing their restoration, showing that the prophet could see into the earth and restore them, but looking through the senses of the Messiah, giving those scenes, signs, and things to evidence it. What further shows they could record scenes in the earth but through their senses and those of the Messiah, is, that when the Babylonish restoration took place, which they thought the Messiah was to usher in, they found the signs, scenes, and things did not appear that were to evidence the presence of the Messiah; so they said the second coming would be a grand affair when the Messiah restored them, compared with that.

The war instruments being in every case recorded, as in their time, shows they could record nothing but through their senses or by looking through those of the Messiah, and seeing his scenes, who found these war instruments here on his senses, and so could not show them as things he would produce; so of all the other machinery, they can record none of it except what comes into the earth through the senses of the Messiah that is to produce them. This is again shown by all their prophetic scenes being recorded in connection with the Messiah in the latter days. There is not a prophetic scene recorded but in connection with him, while some of these scenes are recorded by different prophets a hundred times; yet not one of them contradicts the other or himself in these different records of the same scene, which could be done only out of one mind that ever held the same determination on that scene, as he impressed it on the prophets, and would so consummate it on his senses in the earth.

Another thing that shows these prophecies were got out of the prophetic mind, by it impressing a single scene on the prophets at a time, who ever record them in these disconnected, confused single scenes, which they would have to do, getting single scenes to record from the impressions of the prophetic scenes on them by the Messiah, is, that they ever record them in single, disconnected scenes; while had they been told them, they would have recorded them in the connected manner they had been told them, which never takes place in the prophetic record. The scenes are so identical in the record, made so many times of the same scenes recorded by the same and other prophets, that they must have been impressed on the prophets as daguerreotypes, there being no other way in which we can account for the same, and other prophets recording at so distant periods of time, scenes exactly alike.

These prophecies are solely the Messiah's record, to commence with, who impressed no scene on the prophets unless that scene interested him. To illustrate this: I insist that the two conferences of the three great powers have recently taken place, and I would continue so to insist, though there had been and would be twenty others of the same powers within a year, insisting but the two first were decreed by God to be noticed by him, so that he on it would concentrate his mind sufficiently to impress a drawing of the scene on the prophets. It is evident the Messiah could impress on the prophets, so they would feel and act as he would at the scene consummated, no scene except what the Messiah determines to do and does do on his senses in the earth, as the prophets record, as him that wills to and does the scenes on his senses in the earth.

So the prophets cannot record anything the Messiah will not do, though they may not have recorded one quarter of what he will do, as the things omitted did not interest them enough to record them, no more than things the Messiah will witness on his senses will interest him enough to impress that scene on the prophets, so they can record it; while he can impress no scene, so the prophets can record them, except what he determines to execute, and does, on the decrees of God. So the Messiah is the prophecies, and the prophecies are the Messiah; as what he wills and records through the prophets will be done, and will be the prophecies; so that all that it is necessary to know about the prophecies, and what they will be, is to examine the prophetic record, and see the scenes the Messiah compelled the prophets to record under his impressions, and then to see that he will have the same power out of God to execute the prophetic scenes on his senses, that he had to make the prophets record them under his impressions.

It is idle and vain to reason about that man, the Messiah, reflecting that on these prophecies; he is to be conceived of as then standing up in God, and recording through the prophets, in the times of each prophet, the scenes the prophet records thousands of years before the Messiah had his senses on here, as the prophets only recorded their scenes, thoughts, feelings, and reflections from the impressions on their minds by the Messiah. The prophecies are but the Messiah recording thousands of years since, scenes as they are to be to my senses consummating them in the earth. I show you them now done, and have them recorded, so that at the scenes I will have the record, and find it and the scenes tally: showing I declared the end from the beginning, which no other mind ever did. All should see that the Messiah's mind cannot be compared with the minds of other men, as his will is the will of God, the Soul of this matter, encased in a man, that will have a control on this power out of God, as revealed in the prophecies, a little beyond any thing that ever appeared in the earth before, as in no other case have we any evidence, but on this Messiah, that the will of the God and the power of the God was under his control. But there is no use in disguising it, or evading the fact, that either the prophecies are a lie, or God has been creating a man, so far back as man has a record, that will have the control as God through his will on this matter, as these prophecies show what he wills to be done with man, and this matter will be done, on the Messiah's will; while in no other case, so far as man has a record, has there been any other person here who could or did interfere with and control this matter and these governments on his will, but the Messiah of the prophecies, whose control in God is to be such, that in all cases he can declare on his will the end from the beginning.

The Soul and control of the God is in the Messiah, who says in the seven chapters of Isaiah, commencing with the 40th, "I will convert all these great donkey gods into grass, that withereth in the field, and I will bring the princes to nothing, and hurl the judges out of the earth, and compel them to ride round the earth's circumference for their circuits, so that they shall never have roots farther in the earth, as I will from their villainies eradicate their calling out of the earth. I will act righteously, and I will drive the nations before me, for dust to my sword and stubble to my bow; I will pursue them safely by the way even that I have not gone by my feet; as a ravenous bird from the east I will make waste mountains and hills, and dry up the herbs; and I will make the rivers islands, and I will dry up the pools. I will bring the blind by a way they know not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. I, who am God's chosen of the Gentiles, will not cry, nor lift up, or cause my voice to be heard in the

street, till I bring forth judgment to the Gentiles. A bruised reed I will not break, and the smoking flax shall not be quenched; he shall bring forth judgment unto truth. Behold I will make them a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and glory in the Holy One of Israel."

41 Isa. 17. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. 18. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. 19. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, the pine, and the box tree together. 20. That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath executed it."

43 Isa. 16. "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters. 17. Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct, they are quenched as tow. 18. Remember ye not the former things, neither consider the things of old? 19. Behold I will do a new thing, now it shall spring forth. Shall ye not know it? I will even make a way (railway) in the wilderness, and a highway in the desert."

45 Isa. 23. "I have sworn by myself, the word hath gone out of my mouth in righteousness, and shall not return; That unto me every knee shall bow, every tongue shall swear."

I need carry this no farther to demonstrate, that in these seven chapters the Messiah records through the prophets: "I now show you, and have you record these new things with which I will on my senses in the earth supersede these old things, when they should know, as I declare the end from the beginning, that the Lord does these new things, who does not let others take the credit of what he does; so that what he showed, and what he will do, and the reason he showed it, and what he will do it for, in these chapters, he records." He having recorded these purposes of his here, we may take it, that he did the same thing in all the other prophecies, and for the same purpose, which makes the Messiah the source of all the prophecies, and the person who made the prophets record them under his impressions of the scenes then to him, and so impressed on the prophets as they were to be to the senses of the Messiah in the earth, consummating them.

The Messiah must have been God, then, or he could not have impressed on the prophets the scenes which would be in conjunction with his senses in the earth thousands of years hence, had he not controlled all things here, and measured through his mind to these scenes. As the Messiah's mind then existed and controlled in all things here, or it could not with this accuracy have measured to the prophetic scenes, it follows, the mind that could for four thousand years so accurately reflect forward its earthly scenes, and measure through the mind when these scenes would be in conjunction with its senses in the earth, could no more be compared with the minds of the great sane bedlam donkey-leaders of the people, than could the sun and its light be compared with the obscurest satellite; as there can be no comparison with the mind of the Messiah, that has existed so far back on these prophecies as man has a record, and has shown the same powers, faculties, thoughts, acts, feelings, and reflections that he is to consummating the prophetic scenes, while no other mind but this has ever shown a scene that would be in the earth, while it would be in the earth,

till after it was in his senses, but this mind of the Messiah, which, with his scenes, has so long existed in God exactly as he and his scenes will exist here, as these prophecies show, where he only impressed his scenes, his feelings, reflections, acts, and thoughts, then existing in God, on the prophets, and had them then from his impressions record them as he would consummate and record them at the scenes. So the Messiah, that has existed thousands of years in God, and his scenes, thoughts, feelings, reflections, and purposes on them and the record of those scenes, and his feelings, thoughts, and reflections on them, made by the prophets then from his impressions, who then was, and these other things were then as he and they will be at the scenes, was a mysterious man.

This makes the Messiah the wonder and the astonishment of the world, that can find in him but God coming in the shape of a man, as they see every thing here must and will yield to the will of the mind of this man, created by God for this special mission, till no mind can resist the will of the Messiah, nor will he permit them to interfere with or appropriate a scene the prophets record they have had impressed on them by him, that he will consummate on his senses in the earth, as he in all parts of these prophetic scenes says they are his, and they are the productions of God that shall not be appropriated by man, as he furnishes them without fee, reward, or price to sustain life, and man shall not appropriate them to oppress life through them, when he has had nothing to do with their production in the earth, more than he has with the production of the earth and the things in it for man's sustenance and support. As man has produced no one of these, nor any part or particle of them that belong to God, to life, he has no more right in God, in life, to appropriate them to his use, to the exclusion of equal use in all other men, than he would have to appropriate the rain or the sunshine to himself, as they no more belong to man to appropriate contrary to the law of life, God, than do the others.

It men can appropriate the producing and sustaining power of the earth, to the exclusion of equal rights in other men in God, in life, then they have the right to starve the men, the laws of life, of God, so excluded, to death, and dwarf God to that extent on this right. But if men have no right so to annihilate the laws of life, and thwart God, who is struggling on to produce and sustain equally with these materials the most life he can, where all have equal rights and enjoyments of life, then it follows that none of these governments, or these religions, have any existence in the earth through God, as they are all founded on the superior rights in the government and the churches, religionists, to use the producing and sustaining power of the earth, so far as they require it to carry on their purposes, to the exclusion of the right in God to sustain life with what he furnished for it.

God works by general laws, and not by particular laws; so they must have the entire right so to appropriate the property to the destruction of the laws of life, of God, or they must abandon the entire right, as there are no special statutes in God's courts, nor any particular decisions, nor any chancellor, as his rules are applicable in all cases; so they in God's courts are compelled to hold the entire property against the laws of life, of God, or to leave the court for the want of the title they set up to use it to the exclusion of the laws of life. If the property can be held against the laws of life, it is worse than any slavery that ever existed in the earth, as the men can be turned out to starve by the government without the possibility for relief or escape, while God never could do this, as these men, on his laws, would not exist had he not furnished the materials for their production and subsistence. The Devil skithered these governments and these religions flying, that create life and withhold the means of sustaining it, as God, that is the source of life and all that sustains it, never had any thing to do with them, that are slunk in him, who is the life as much

as the means of sustaining it; and no more can men appropriate other men and the means of their subsistence to their use, than they can appropriate God, to the exclusion of other men, as this life and the means of sustaining it in the God they appropriate to their use, through these religions and these governments, that are set up and sustained to thwart God, and to inflict every possible wrong on the laws of life, by withholding from life its share of the materials furnished by God to produce its subsistence out of them, belongs to God.

It is an eternal law in God that most of our subsistence comes from production which is part of ourselves, while the materials for this production and subsistence is furnished by God; so that all the right man can have in them, in God, is out of his share of them to produce his subsistence, leaving the remainder in God, their owner and furnisher, to be used by others to produce their subsistence, which cuts off all claim in man, and in religions and governments to appropriate these materials for production and subsistence to their use, as they have given no consideration for them against this law of life, of God, that requires them to sustain this life. Seeing, on the laws of life and of God, no man can set up any right to the materials for production and subsistence, further than to the share of them required to sustain life, and that he can, on the laws of life and of God set up no other right or title to appropriate them to his use, it is amusing to see the way these governments and these religions permit these producers to be excluded from these materials for production and subsistence, and the considerations and the titles they recognize as excluding them, till it would seem to be the aim of the governments and the religions to oppress, annoy, destroy, and annihilate the laws of life, by an incessant robbery on production, its sole means of subsistence.

Here I have been in the court, hearing a motion for a new trial in a case where a man has been found guilty as a counterfeiter. It appears that he went into a coffee-house kept by Griffith, where he met a printer, an Englishman, in an engraver's office, the coffee-house keeper being an Englishman also, introduced them: the defendant having the reputation of being a counterfeiter, and the printer a thief, as he testified. He testified they went out from his house, when the printer returned within half an hour, and demanded a bank note the defendant had left for him on going out, though he could not say at the time it was left that they were both present, or that they were both present when it was demanded by the printer; neither could he tell how much the note was for, though he knew he delivered to the printer the note the defendant handed him. He testified that two watchmen walked in and arrested him (Griffith) at the instance of the printer, who demanded the note from him, because the defendant left it for the printer, who now had the witness arrested for passing on him a counterfeit note, though but an instant before he demanded the note of witness as an innocent holder; and the defendant is at the same instant arrested for passing the note on him. That trap shows so completely a struggle between the counterfeiter and the men who make a more dishonest living, by pretending to make genuine bank paper that has a value, that it should be the last case ever submitted to a judge, jury, and lawyers to pass on the rights of men.

As any man can see, had the defendant, a shrewd counterfeiter, intended to give the printer a counterfeit note as a gratuity, that it would have been given him while alone, instead of its being deposited with another drunken Englishman; so all can see, that had the note been so deposited, he would have known how much it was for, and they can see he would have known whether they were both present at the deposit and demand of it, when the watchmen immediately walked in and arrested him at the instance of the printer for passing that

counterfeit note on him, though he had never seen it, nor the printer who demanded the note from him as a depositor. The evidence for a new trial turned on this, with the exception that a lot of men swore the printer was not to be believed under oath, when the chief of the police testified he would not go to any of the men who had made the affidavits, to get a character for the printer, except J. W. Garrison, and he could, with a leer, find men that knew him as well as Garrison did, who testified he was a common thief, as did many others. This chief acted like a hyena thirsting for his blood, and as if he owned the town and bossed the court, which made me look at him and the court and the audience, and think of the French people petitioning the Emperor to let them fight the army and its officers man to man, till they exterminated those who eat up their productions without making any return for them. I looked at the court and reflected on the airs of the police, that are some to this town known, when it would come into my mind that it may come into the minds of these producers to get after these men who are devouring their productions, without making any return for them, as the French people proposed to get after their army.

As this is evidently a case where men, who make no return for the productions they devour, and are therefore to the last man but robbers of God, annihilating the laws of life by stealing their support from it, under the pretence of governments, while it was but a struggle to annihilate the weaker of these thieves, and to monopolize the thievery to themselves. So it made no difference that thousands of dollars of the people's hard-earned productions were exhausted on this battle field, where the government furnished a tribunal in the shape of a court, to ascertain which of these thieving parties was the strongest, as, this ascertained, carried the law in that tribunal in an instant, though not one dollar of the genuine do its makers intend to pay, nor could they, were it returned for payment, nor is their property liable to pay; so that thus far, they were equally valuable, and the dear producers are beginning to find this out, as in 1854 and in 1857 there were loud calls for the makers of this genuine paper promises to pay for payment. but sad experience has taught the dear producers that these bank notes depreciated, and those who dealt in them failed, till they lost here in the former year four millions, and in the latter, from the same cause, eight millions of dollars, which exasperates the producers to despair, till they see the man who deals in counterfeit bank notes is as honest as the man who deals in genuine ones, and they turn back to those periods, and see, feel, and know it is so. This inspires them with an universal hatred to these bank notes, which have been used to swindle them out of their means of subsistence, and to send thousands of them to an untimely grave, which they know could not have happened had not the government authorized this legal swindling. The producers cannot distinguish between the government authorizing a man to issue four notes to pay what he has but one quarter of the means of payment, and a man making four dollars out of one, as they think neither has added one particle to production or to the means of subsistence, so that neither is of any value to the laws of life, of God.

But, while neither alloying the dollar three-quarters, nor issuing four promises to pay, where the maker has but one quarter of the means of payment, adds anything to production or to the means of subsistence, still it destroys the entire equilibrium in property, and the power of acquiring and retaining it, till the government is converted, through these devices, into a mere gambling machine, to enable those who have acquired these grants to acquire, without consideration or value, through these thieving frauds, the property and the means of subsistence of the producers, and to turn them loose in the earth stripped of the means of production and subsistence, which has been acquired from them by

swindling licensed thieves, without giving a particle of consideration for it on the laws of life, of God, which they annihilate by this thieving swindling, when the whole of them are not worth, on the laws of life and of God, which require all to produce their subsistence, the powder that would be required to blow them into eternity.

Nor are they worth it to the government that sustains them in these swindling transactions on their producers, through which alone all must subsist, nor to repel invasion while they are so dwarfed in God through their swindling thieving, that their race that exists contrary to the will of God is continually exterminating in the earth, that contains no place for them in God's world, in which they spurned his laws, and lived by thieving and oppression, where he decreed they should live through their own production from their share of the materials for it.

It is amusing to hear these producers, who are part of God, that owns and furnishes all the materials for production and subsistence in the earth (so they being God that owns these materials, must likewise, as God, own them), tell how they will fight, when here they are driven from their own materials for production and subsistence, and compelled to starve for the want of them by those who never gave a farthing of value for them on the laws of life, of God, and are holding them to exterminate their race in the earth, when by turning their hand over they could drive the government and the occupants from these materials for production and subsistence, that the occupants have no right to, on the laws of life, of God, that exterminates their race in the earth from their occupancy and use of these things contrary to the law of God.

But in proportion as the man is worthless for production, and is worthless to sustain the laws of life, of God, and the State, is the ratio of his value in religion and in government, as they consider it a great image in the shape of a man that devours all before him (2 Dan.); so unless the man shows these devouring and destroying faculties, the people feel they are not governed, and the religionists, that the man is not a proper representative of the Lord Jesus; though every thing shows us that God is life, and is struggling here to produce and sustain, with these materials for production and subsistence, the greatest possible amount of it, while the governments and the religions are struggling to annihilate the greatest possible amount of life they can; so that in proportion as a man is good in God is he odious in religion and government, that work alone for pay, as there would not be any attention paid to this religion or to these governments, one year after the pay and support derived from them had ceased; so that both stand alone on pay and support, and not on the love they have for the governments, or for the Lord Jesus.

These are not the only thefts and wrongs that are inflicted on the producers, by these governments and religions, that on all the prophets are to be the weakest that ever were in the earth, till they are sundered to atoms, for the reason that the producers that must sustain all nations, states, and people in their religions and governments, have, comparatively speaking, no materials for production and subsistence; while those who produce nothing, hold most of them, till the governments are on the verge of being sundered to atoms in an instant, and the materials for production and subsistence seized by the producers, to whom they belong, as on the laws of God and life no one but such occupant, for such use, has the right to the possession of them; but, in addition, through these issues of bank promises to pay, and frauds on the circulating medium, by increasing it three or four times over the means of payment, they so increase the price of all things but money, and so reduce its price, that the imports come in at a less price than they can be produced at home,

and the enhanced cost in the price of production has stopped all exports, which loads the place issuing it with debt abroad, which must be paid with specie, or by creating a stock in the form of a mortgage on all of its property, bearing a named half-yearly interest, which they sell to the producers of other nations, to pay this balance against them in trade, from the reduced price of its money and the enhanced price of all other things, caused by these issues of promises to pay; which stock is bought and sold to other nations with these issues, who pay for the stocks in their productions, caused by our issues, so increasing the price of production, till these issues cease. The instant these over-issues cease and imports stop, and we are driven to export, at the reduced prices, they call for a tariff, though at the breaking up of these bank issues, in the fall of 1854, and the fall of 1857, the custom-house books show the imports fell off in each period of six months one-half, compared with the years before or after, while they show, during the same time, the exports nearly doubled, compared with the like period, showing the villainy of these bank note makers in calling then or at any other time for a tariff, and the thieving villainy of the government that permits such thieving villains to exist in it for an instant. The custom-house books show, that the instant their issues ceased in bankruptcy, prices went down, so that imports ceased, and we could and did produce and export at the reduced prices, when their worthless issues ceased.

We thus can see that every dollar of these bank issues, circulated as such, took the place of a dollar, and enabled its circulator to acquire property to the amount of a dollar, when it is evident that it never cost him one cent, and never was intended to be redeemed, and never has been and never will be redeemed, as their breaking and swindling in 1854 and 1857 plainly show. Their makers get their face in price, though they cost them nothing, and it must be seen these note-makers have acquired property for them to the amount they call for, while no one can help seeing that they have given no value for the property so acquired, nor have they added to the amount of a rat's dinner to the wealth of the place issuing them; and, as the issues are in the ratio of four to one to pay with, and have so increased the cost of production over other places, that it has stopped all production for exports; and imports all its means of subsistence and support, and prevented its producers from doing any thing, from the article being imported for less than it could be produced for, at these high prices, so these issues have stopped production for exports, as the custom-house books will show, to the amount of these issues, and they have stopped production through imports by reason of the enhanced prices, as the custom-house books also show, to the amount of these issues; so that the producers of the place issuing these notes, have been starved out of production to double the amount of these issues, by reason of the enhanced prices brought about by the issues stopping production, and giving it to the surrounding producers; while they have created a debt against the property of the place issuing, and have sold that debt with its interest to the producers of other places, to pay this balance against them caused by their not being able to produce and to compete at the enhanced prices; so they have lost the production, pay, and support consequent on it, and their property is mortgaged to the producers of other places, to pay this balance of trade that was starved out of them through non-production, brought about by high prices.

It is idle to carry that on farther, as all can see that these bank issues, and these debts and stocks, are nothing but a thieving swindle on the producers, and the interest paid on it, as the producers, who are the owners alone of the property in God and on the laws of life, never received a dollar in value for it, as I will and have demonstrated, while I will show, that for every dollar of it, two dollars' worth of production and of life was starved out of the producers,

on the laws of life and of God. So that these fund-holders, these owners of stock, and these makers of promises to pay, have no interests or rights in the materials for production and subsistence, on the laws of life, of God, as they never on these laws gave a particle of value for any right or use in them, but have acquired their pretended interest by annihilating the laws of life, of God. So that the people, who are ever so brave and ready to fight for their rights, had better commence at home, and clean out their own dirty nests, as it will be hard for them to find such wrongs and annihilation of the laws of life, of God, as they can find at home, on themselves and the widow, and the orphan, and the stranger, and him that hath no helper, committed by those who never gave to the value of a dinner on the laws of life, of God, for all the property they are withholding from those laws, and annihilating these laws of life, of God, for the want of the producing and subsisting power contained in this property.

The people had better take off their trowers and look at themselves, and their great donkeys, and Jesus Christ, and feel thankful they are some in bedlam, when they should see, if they do exist here through design, by a God who made them, and every thing here for their support and comfort, the uses he is now putting it to ; when they should see how Jesus Christ and the government gets title to withhold this property, or any part of it, from the comfort and support of life, and what consideration they pay God for it, who is the life they so annihilate by withholding this property from the support of life, and for their annihilation of God, to the extent that they annihilate life by withholding it from the support of life. I tell you, it is the people that are smart, and so was Jesus Christ, and their great donkeys of sagedom, while the I AM, the Life, the God, is not, though the right and title to all these things seems to be still vested in him and the producers, without estrepement of waste, to produce with them, and sustain life, God, and the governments, and their occupants, and Jesus, will have to stand aside.

I have been at the great power manifested by God, as evidenced in all parts of these prophecies, to bring things about here as he wishes, but this is better shown in these prophecies, where, on these prophetic scenes, the Messiah made the prophets see, feel, act, think, reflect, and record him, till the prophets were then the Messiah and his scenes, as the Messiah will be at these scenes himself and the prophets. 12 Rev. 5. "And she brought forth a man child, who was to rule all nations with a rod of iron, and her child was caught up unto God and to his throne." 13 Rev. 13. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." 4 Mal. 1. "For behold the day cometh that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up." 14 Zech. 2. "For I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished ; and half the city shall go forth into captivity." 13 Zech. 4. "In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness ; and I will open my eyes upon the house of Judah, and will smite every horse of the people with blindness." 46 Ps. 8. "Come, behold the works of the Lord, what desolations he hath made in the earth." 9. He maketh war to cease unto the ends of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. 6. The heathen raged ; he uttered his voice, the earth melted." 9 Isa. 5. "For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and with fuel of fire."

38 Ezek. 22. "And I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

2 Hag. 2. "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and them that ride in them, and their horses and their riders shall come down every one by the sword of his brother." 5 Mic. 10. "And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots." Obad. 15. "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head." 9 Amos, 13. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit thereof."

1 Joel, 6. "For a nation has come upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. 19. O Lord, to thee will I cry; for the fire hath devoured the pasture of the wilderness, and the flames hath burned all the trees of the field." 2 Joel, 2. "But I will remove far from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the uttermost sea, and his stink shall come up, and his ill savor shall come up because he hath done great things." 3 Joel. 12. "Let the heathen be weakened and come up to the valley of Jehosaphat, for there will I sit to judge the heathen round about." 23 Deut. 49. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." 38 Ezek. 6. "Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands, and many people with thee." 39 Ezek. 2. "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." 11 Dan. 44. "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many." 25 Jer. 26. "And all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth, and the kingdom of Sheshach shall drink after them of the dregs of this cup." 24 Numb. 24. "And the ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he shall perish forever." 34 Isa. 2. "For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them; he hath delivered them to the slaughter. 3. Their slain shall also be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood."

It is vain to carry that further to demonstrate the Messiah will have the sky raining fire, till it so enrages the horses and men that they will overset every thing before them in their madness, while he annihilates their armies, cities, and governments; so that they have to give up their strongholds (fortifications), and cease learning war, as they cannot stand the fire the Messiah causes the sky to rain on them, till they are compelled to go to work and produce their subsistence out of their share of the materials for production and subsistence, where he protects all in their productions and their rights, till on no other form of government could more vigorous, healthy animal life be sustained with these materials for production and subsistence, so that no other government can supplant it, by sustaining more vigorous animal life with these materials, which is what all nations are now struggling to attain, as they see that the more of vigorous animal life they can sustain with the same materials, the greater is the nation's power. This they see is best attained where all are driven to production, at the measure for its price that all have to work for to attain it, which causes them to see that every dollar their citizens acquire by paper promises to pay and

stocks, debts, is a dollar of production starved out of the nation's producers and given to the producers of other nations, while it creates a dollar of debt against the nation, that its producers would have been compelled to wring up by productions but for these promises to pay, and stocks, and funds. So that every nation is endeavoring to drive all to production, with the materials for it equally divided, as these prophecies say the Messiah will do, so that each nation, on the law of their preservation, is struggling to do what these prophets record the Messiah will attain in his one government in the earth, though thirty years ago all governments thought there could be national debts, tariffs, and bank paper so devised, that the wealth of the nation and its power would be interminable. Now the nations see their wealth and power come from production, and the more they have of this, the greater is their wealth and power, as they can, by their productions, at a specie price, purchase and absorb a nation much more easily than conquer it.

Hence all the nations see that exact justice to all, in their government, on the laws of life, of God, is the interest and the preservation of the nation, as it is of individuals who exterminate their race in the earth by appropriating to their use the productions of others, without, on the laws of God, making any return for them. So the nation, sustaining itself on the productions of others, without making any return for them, on the laws of God, will exterminate the nation. Innumerable cases might be cited to show this. This demonstrates that no government, nation, or individual can continue their existence in the earth but by acquiring their subsistence on the laws of God, of life. So that the Messiah will be a great and good man on the laws of life, of God, who will neither permit or do wrong on them.

I have shown that a host of the prophets in connection with the Messiah, and as him, at the scenes record they see him have the sky afire, and see him fight very considerable battles, where so many of them say the nations will be from the north, and so agree in these descriptions, though ever recording in different language, till we cannot help seeing, that each of these prophets had the same scene impressed on him by the Messiah, while each one recorded his description of that scene in his own language. The great lever to sustain me in, that these prophecies, and the scenes, and the Messiah existed then to the prophets as he does, and the scenes to his senses, is, that the instant my theory of the prophecies reached Great Britain, her churches said the Scriptures were not the infallible word of God, as on my theory, they were got out of a mind then in a mesmeric connection with the prophets, as the Messiah would witness and consummate these prophetic scenes, while the prophets recorded these impressions in their own language; so the British church was right in resolving the Scriptures were not the infallible word of God, and they resolved I was right, or they would not have so held.

What further shows these prophecies are mesmeric impressions, made on the prophets by the Messiah in connection, and as he will witness the scenes on his senses, is, that they do not record a scene in the earth but through their senses and through the senses of the Messiah. So that they had to connect into the Messiah's mind to get scenes from it that were to be in the earth in coming time, through which mind they saw these scenes; and as every mind is a unit coming out of God, having rooted in it all the scenes and knowledge it will attain to in the earth, or there could be no auguries, prophecies, fortune-telling, dreams, gypsies, medicine men, Druids, or oracles, as they can only predict on that the mind impresses the prophetic scene on my senses which it will attain to on its senses. So the prophets recorded the Messiah's mind impressed on them the prophetic scenes that it would attain on its senses, which leads to, that if minds can reflect forward and impress on other minds

what will be their scenes, that we may take it for granted the Messiah will consummate the prophetic scenes on his senses in the earth, as he impressed them on the prophets.

We may further take it for granted, that these scenes must be consummated in the earth, as not a prophet undertakes to record a scene that will be in the earth but to the senses of the Messiah, showing they could not record scenes that were to be in the earth, had they not had the originals impressed on them, while they in every case record the war instruments wrongly, making them of their time, showing they could record nothing through the senses of the Messiah except what came into his mind through his senses and reflections, while he had senses on, and that they could record scenes out of no other mind that had to come into senses but his, so that all the prophetic scenes got were his; and got, as I say they were, in single scenes, at an impression, as the Messiah could have but one scene in his mind at a time, so that he could impress it on the prophets as he would witness and consummate it on his senses; it follows, that the prophets were under the impressions of the Messiah's mind at these scenes in the earth, consummating them as these scenes have been recorded at different times, by the same and other prophets, so they must have on the record have been the Messiah, and thought, felt, and recorded as him, out of the secret recesses of his mind, as he would in the earth think and act at these scenes a thousand different times; yet, under that trying test, every one of the prophets admire and praise him as God, where we can see they cannot record things that are to be to the senses of any other person but the Messiah in the earth after their time, as they do not attempt to record scenes that are to be to the senses of any other person after their time, so they make the Messiah record these scenes through impressions made on them, as he will witness them on his senses in the earth, and show they can record nothing except what the Messiah impresses on them.

This is the strongest demonstration man ever brought into the earth, to prove that there are no prophecies but through the Messiah, and that they and the scenes are him then to the prophets, as they will be to his senses; so that there can be no more mistake about the prophecies as recorded corresponding with the Messiah's scenes, than there could be that a pin driven into one hand would produce like feeling in the other hand, as the prophets were then with him on the scenes, and were him then and the scenes, as the Messiah and the scenes will exist to his senses in the earth. This is the reason that no prophet contradicts himself or any other prophet in recording one of these scenes, though some of them are so frequently recorded, and ever in different language, but ever from the same mind with the same impression, so that the same scene must ever be impressed on the prophets in the same way. Nor could the mind present the scene but in one way, coming out of God, as it was, to witness that its scene in the earth on its senses, which it could witness but once, so it must ever present the scene in one way. This leads me to conclude that it is useless for me farther to show that the prophets are all on the same scene, recording it from the same impression of Messiah in different language, as the Messiah could not change the scene or its impression on them, or there could be no prophecies, as the impressed scene would not be the one he would draw up and consummate on his senses in the earth.

What I have been at, is, that the Messiah comes out of the nameless land to the north and east, with the rising sun, away beyond the rivers of Ethiopia, and is to be a Gentile, which position I will further sustain by saying, all these strange recent improvements seen coming in prophecies have come up in the same land, as it is here they learned to subjugate the fierce animals, within a few years, the prophets through the Messiah's senses

see domesticated, as it is in the same land have sprang up these recent strange developments in mind seen coming in prophecies, as it is here all the recent improvements have been developed, and these recent theories in government and in the structure of society, that requires the property to be returned from the governments and religionists to the producers, its real owners in God and on the laws of life.

Here it has been demonstrated that tariffs, bank issues, promises to pay, loans, stocks, and funds, operate to destroy the nation's productions and producers resorting to them, till all other nations say it is the highest mathematical demonstration man ever produced, where man never before had mind enough to marshall that mass of matter into a mathematical demonstration. In the fall of 1849, the London Times asserted that the history of all time cannot show a nation that has so developed its industrial and material resources within the same time, as the United States have within the last ten years, though in 1837, twelve years before, the same paper said the United States had tumbled down in one universal bankruptcy, in the midst of profound peace, ending that rapsallion government, that had only been a disgrace to the earth. All foreign travellers down to 1843, used to call it the rapsallion land, that never produced a man, tottering on the last verge of a civil war, urged on by the rapsallion leaders of the two parties, for whom they are acting the parts of the gladiators in the arena to the Roman populace. To near this time, so far back as I can recollect, the partizans of one side used to say to the other, "We have all the decency, all the respectability, learning, talents, and wealth, while you are nothing but a rapsallion crew."

In 1842 and 1843, the entire earth ceased to say the rapsallion land had not produced a man equal to any that ever trod the earth, while at the same time, the party that laid in such high claims for their men, had no pretensions to urge for their great men, and soon perceived that all the great men were at an end; the other party, that had been so kicked in the guts and bowels, had not a word to say on great men, except to wish they could have General Jackson still to lead them. Here was a nation, with all her great men standing before them, dwarfed in great men as by magic, on their own confessions, while the instant these great men were dwarfed, all other nations stood up in astonishment, finding the rapsallion land had produced so great a man. The history of all time cannot show the case where, on its say so, any other nation ever was blessed with so great men, while all other nations insisted they were rapsallions, and the instant these men lost their greatness, all other nations insisted she had produced a wonderful man.

I have lying before me a work written by Mr. Carlyle, where he says, referring to a report of a parliamentary committee, there are then in harvest two millions of paupers in England and Wales, in 1843, and the nation is apparently borne down in a premature decay, where no statesman seems to be capable of remedying the universal distress and stagnation in all business. About the latter part of the year 1847, I saw a letter, written by Robert Russell, Esq., of England, inquiring of Wm. M. Corry, Esq., for the British Ministry, what was the American policy; which made me inquire about two months afterwards, what had been the result of the inquiry; when Mr. Corry informed me that Mr. Russell informed him that the British Ministry had bought, as they said, the secrets of this government in so many different ways, that they were satisfied the American government did not know what the American policy was any more than we do, though they see it operates in their favor and against all other nations, just as we do; so that government insists they had no policy, while behind the government sits a man with a hand and will stronger than iron, who holds that nation to that policy, in spite of the nation seeing and knowing why

that policy is so working in favor of that nation and against all other nations. He has no government secrets to sell.

About this same time, Robert J. Walker, as Secretary of the Treasury, reported that the exports, productions, and means of subsistence, and the wealth had doubled, and the inhabitants had increased one-half in the last ten years, but he could not see how it was done, as we were exhausting the producing power of forty thousand men and their subsistence in Mexico. The democracy lauded him, because this prosperity had happened in his time, and stoned the man for a crazy fool who did it, by design and not by accident, by his balance sheets, written ten and twelve years before, where he in them said he would then do exactly that, and at the same time cause all the other governments in the commercial world to tumble down in bankruptcy. So the British government were exactly right in saying this government knew nothing of the nation's policy, while a man sat behind the government and held it to the policy, who knew why it worked so in favor of this nation and against all other nations, though the people did stone the crazy man, who so defied public opinion, and spurned and scorned their great men, and would have it his way. Within a year of this, the American policy had so impoverished and depopulated, by design and not by accident, all the governments in commercial Europe, that they tumbled down, with the exception of England, and how near she came to travel that same downward road, the historian will record hereafter.

About this time, Daniel Webster stood up in his place in the United States Senate, and said the nation was exhausting the producing power and the subsistence of forty thousand men in Mexico, and expending on them \$200,000 a day in specie, and how the nation could sustain herself under so constant a drain, was more than he could see. These were the palmiest days the Republic will ever see, or that any other nation has seen in the history of all time, when her statesman governed her on demonstrations written in advance, and not by accident, and he had doubled her productions, her wealth, means of subsistence, and exports, and had increased her population one-half, and had tumbled down in bankruptcy most of the governments in the commercial world, within ten years, so that he could have swallowed them with one greasing, could he have controlled this nation then, instead of its great statesmen, which he had so taken ten years before, in the most degraded, universal, disgraceful bankruptcy that ever had taken place in the midst of profound peace.

The tumble I will presently demonstrate ; and it will be beyond man's conceptions to conceive what I then demonstrated, so that every man fell in with me, where I wrote, showing a nation scoffed and scorned in one universal bankruptcy, would in ten years scorn all the nations scoffing her, thrashing the great American statesmen, till they flew before me like chaff on a summer's thrashing floor, on that demonstration, and exactly as I predicted to Mr. Van Buren in May, 1837, that required him at the next election to be so overwhelmed by defeat from the other party, that would act like wolves thirsting for blood in the election campaign, till they would be more astonished at his defeat than he would, where they would elect a man by his holding his hand in their faces, and feigning strength when he knew he had none ; who would be so weak and imbecile, that the combined ill will of the middle orders, that govern all nations when aroused, will feel themselves so outraged by that election, that they and the youngest and strongest minds that are determined to defeat them, will kill their President elect through their combined ill will, before he meets a Congress. By his death, this measure I propose to you will survive and crush the other party into the earth for a thousand years, while every other thing done in your administration they will eradicate. At the second election, you will have every prospect of success, when a man across the river, in these

central mountains, will be the candidate, on the available ground, who will be so obscure that neither you or I dream of him. Here will be the severest struggle that ever was or will be, to elect a President, as the middle orders, the producers, will be so protected under this policy in their productions, and the other party will have so lost the control of the money market through their suppressed debts, that the producers will be comparatively rich, and independent of the other party, where the policy of General Jackson has so impoverished and rapscallioned them, till they cannot resist an instant in the next election ; so you must protect them in their productions, and cut off the other party from living on their debts, their poverty, and drive them to production, till they cannot control the money market nor the elections with their debts—promises to pay—which the producers, in their property and means feeling, they will struggle for life to retrieve the other election, and will do it. So the great partizan leaders, American statesmen, will have the race course run out from under them, and their control over the people and nation, before ever they know what has happened to them ; and will be sitting on their chargers for the race when informed the race course is run out from under them.

It is annihilating to the American statesmen and people, to read that, and reflect the man insists Jackson had rapscallioned and ruined his party by impoverishing them, while the other man protected them in their productions, and enriched them, so that when they came deploying down in 1844, I heard no man of the opposition say that we have more talents, wealth, or learning, or respectability, than the other party, showing they had doused their pretensions to these high standards they put up so high claims to ; from my earliest recollection till within two or three years, when the absence of setting up these high pretensions admitted, the other party carried the captain of this nation, and that there never had been a captain in the rapscallion land, that never produced a man till he came, that was so modest and small no man could see him.

Contrast the difference in this election in 1844, where the New York Tribune, as organ of the other party, told them to stop their fandangoes, as the other party had 100,000 horsemen in the field, night and day, for the last two weeks, and would continue to have them till the election they were determined to carry. That was a grander army of cavalry than General Jackson ever did or could bring into the field in his life, as he ever had the reputation of commanding and sympathizing with a rapscallion impoverished crew, while the man that succeeded him in command said it was just as easy for me to have these producers on horseback, and easier than it was for General Jackson to sustain them on foot, as General Jackson allows them, in his sympathy, to be swindled out of all their exertions and productions, and has them idle more than half the time on promises to pay, judicious tariffs, stocks, banks, and debts, while I endeavor to do exactly the reverse in all these things ; where the party, and General Jackson, and the nation, tumbled in one universal bankruptcy, does not favorably contrast with the party and nation now seven years afterwards, when the party, then spurned for their poverty and ignorance, has now and will have for a month, at their expense, 100,000 men and horses, moving night and day. At that time, and to 1850, there was more means of subsistence and wealth with the producers, and for every person in the nation, than there ever was before or will be again, which, contrasted with the starvation going on in 1835, under the great American statesmen, makes them look like great donkeys sane in bedlam.

Blackwood's Magazine, for 1843 or 1844, said Sir Robert Peel, in his place in Parliament, as Premier of England, said "He would repeal all their laws of protection, tariffs, and would prohibit the issue of bank notes, and repeal the laws of primogeniture, wills, and entails, and repudiate the national debt, and

drive all to production, but he would save England and defeat the American policy, that enabled one of the two parties to sustain, in a presidential election, one hundred thousand horsemen, operating night and day one month." This is about the time Mr. Carlyle, referring to the report of a parliamentary committee, says "there are two millions of paupers in England and Wales." As it is about the time all Europe had found out the rapsallion land, that never had produced a man, had turned one up. It seems to me that it was but a short time after that interminable song that I used to hear when I was a child, that we have all the decency, talents, wealth, respectability and learning, ceased, though it appears to me General Jackson, nor any of the great American statesmen, were in power, or knew any thing about the American policy. Britain's greatest premier, cowered to like a dog though, that Ministry said the great American statesmen knew nothing of the nation's policy, as I have shown, more than they did.

But the beauty of this is to see, what Peel, as premier, driven to the wall by the American policy, would and did do to defeat it and save England; as here was no common struggle the Premier had to meet, he seizes the remedy with a strong hand, and in every case proposes to do in his nation what the man in this nation, struggling to aggrandize this nation, and to absorb all the other nations, endeavors to do, that the British Ministry in 1847 said, held the government and nation to his policy, and did not sell secrets to Britain's premier; and the men that did not sell government secrets were struggling in each of their nations to do exactly the same thing, and through it drive all to production, as that was to them the way to aggrandize their nation and absorb the earth. Each of these men saw through the same means the same end could be attained, driving all to production, which would aggrandize the earth. So the American man and Peel sought to do the same thing, to attain the same end, but under very different circumstances in their respective nations. The one had not a dollar to help himself, or one kind friend that he could trust, or that would sympathize with him, while he was waylaid, knocked down, and left for dead, and no one knew any thing of it, or if known and proved, it would be but a good farce in an American court, to render justice to that man who so defied public opinion, and would not crawl down to the great American donkey statesmen, and their donkey brains, and donkey followers, sane in bedlam. The other had his hundred millions, a nation loved and sympathized to a man with him in this struggle between nations for an existence, more terrible than ever had been carried on by fleets and armies, and more disastrous in their consequences, as history shows more thrones tumbled in that struggle than ever came down by fleets and armies in one struggle. It shows they came down with more effect, where I will demonstrate that the American man did the entire thing by design, and not by accident, without making one mistake on his diagram thrown to the wall in May, 1837, where these things were part of the results he there, in black and white, said he would attain, demonstrating how he would bring about these results, that were to tumble thrones exactly as shown in the diagram.

Each of these men agreed that, to give the most vitality to his nation, he would have no tariff or import duty, and no national debt, but they would repudiate the debt and payment of interest on it, and would prohibit the issues of promises to pay, and repeal the laws of wills, entail, and primogeniture, and drive all to produce their subsistence with their share of the materials for production and subsistence, at a specie price, to preserve their nation, and to absorb all other nations into it. How could these men have come to the same conclusion on the same thing, had there not been on the British side mediums brought to bear on the American man, that stood alone as they saw? and I say,

who had his plans impressed on their minds, and the ends he desired to attain, and the reason he desired to attain those ends ; but they could not see the reasoning process by which he arrived at the conclusion that was the way to attain that end ; which is exactly the way the prophets got the prophetic scenes out of the prophetic mind, where they never can, out of that mind, learn the reasoning process through which that mind attains the end they have impressed on them, he seeks to and will attain on that scene.

It will be said, Peel did not say the foregoing, but let it be borne in mind that he laid an income tax that absorbed not the income of the national debtors alone, but of all persons, to nearly half their income. He prohibited the bank, that could issue notes on one million of pounds, from issuing, after it ceased to have five millions of pounds. He nearly annihilated their import duties, by the repeal of what they call the corn laws, and he cut off the laws of entail, primogeniture, and wills, of most of the lands in Ireland, and converted their titles into fee simple, in most cases, as I understand it. Snowels people ! and your big donkeys' guts and bowels, as brains you have none, here Peel has repealed part of every law he threatened to, as I wrote I found it. The power that took away a part of each, had the power to take away the whole ; and you may be sure, where half a dose of medicine has a wonderfully curative effect on a nation, and then partially defeats the American policy, that had he given the entire dose he threatened to, he would in turn have absorbed America, or she would have had to have driven all to production, at the measure for prices that all have to wring up by production, when, as she had a great redundancy of cheaper and more easily acquired materials for production and subsistence than had Britain, or any other nation, comparing these with their inhabitants, she would still have imported the producers of those nations and depopulated them, and reduced their rents, and located them on these vacant, easily-acquired materials for production and subsistence.

¶ In less than ten years after America had tumbled down in the midst of peace, in the grandest bankruptcy that ever graced the earth, in 1837, Britain had either pruned out or annihilated every part of her policy, that used to be the wonder and admiration of the great American statesmen, till about 1843, when they used to inquire, with equal astonishment, where will Britain's ruin end, that seems to be filled alone with rottenness, till she is apparently going into decay. This found out, that Mr. Carlisle's nation, that he says had then, in harvest, in England and Wales, two millions of paupers, was in trouble, caused all Europe to admit then the rapscaillon land, that never had produced a man, had found a thing that made himself felt over Europe very much as a man should. The instant Britain ceased to say the rapscaillon land, that never produced a man, the party that had all the decency, talents, learning, wealth, and respectability, ceased their claims, and presently the cry here was from both parties, that it was to be feared the great men had ceased in the earth, though these men then ceased to be great, could less than three years before see nothing but greatness and grandeur in Britain and her policy, which the American man had then kicked the guts out of, and the British statesmen were endeavoring to put new guts into her, following, as near as they could, the plan and policy pursued by the man in the rapscaillon land that never produced a man, in putting guts into that nation, and a policy.

It was, it is cruel, in the extreme, and base ingratitude, for them to abandon their policy and run after the policy of the man in the rapscaillon land that never produced a man, when up to near this time the great American statesmen felt themselves qualified, beyond all question, if they understood Britain's policy, no man in the rapscaillon land dare to open his mouth against that

man's qualifications as a statesman, while Britain's statesmen eschewed these men, so versed in their policy, that they said had been supplanted by an American with a new policy, drawing his trowsers over his behind, and declaring these old things are done away with, and these new things I do for you, which was all the British statesmen wanted to know, which antiquated, and threw overboard in the midst of life the great American statesmen, when the man in the rapscallion land, that never produced a man, annihilated the British policy, all they understood.

The great and small American donkeys, sane in bedlam, are astonished to see what wonderfully great men this nation contained in it, bankrupting the nation on the first of May, 1837, where every thing showed the nation had these great statesmen she and God ought to be proud of, as every thing operated to demonstrate their then greatness and grandeur, in the universal success and prosperity that pervaded the length and breadth of the land, "where all things had prospered in their hands," brought about through their great attainments and vast capability as statesmen, until damn a people that would not fall down and worship these great statesmen, seeing the universal prosperity they filled the nation with. If there be one of them that has not an hundred acres of the best producing land appropriated to his grave, and a shaft to heaven, the people should be punished for their neglect and ingratitude to that man, who so struggled for the prosperity and production of his nation, and so succeeded in it. But, though the people saw all this prosperity then pervaded the land, and every thing showed that nothing was left for the great American statesmen but then to gather in the fruits of their labor; yet the dear people saw, though they struggled in their gratitude to assist those great men to reap the dear and justly earned fruits of their labor, still the God never let either approach any nearer to these things, which the people see caused these great statesmen to return to seed in God, without having reaped any reward for the universal prosperity they bestowed on them, till the people found it was no go, in that "Massa Whitfield" scrape.

The people never would be able to see, nor their great donkey leaders, how it was their great statesmen went to seed, and died out in the grand demonstration in 1837, without ever again attaining the government, or further fixing their policy on the nation, had I not showed them another man stepped in here and took the government from them, and put another policy on the nation, that he demonstrated would double her wealth, productions, means of subsistence, and exports, and increase her population one-half in ten years; and he would, through that policy, so depopulate and impoverish all the nations of the commercial world, vacating their lands and houses, and importing their inhabitants and their machinery and their specie, and locating them on our own vacant materials for production and subsistence; that those nations would have to tumble down in bankruptcy within the same ten years; while he insisted he would do this so genteely and so imperceptibly, that these great American statesmen, who were never again to control the nation, would sit on their chargers to run the race, before they would perceive the race-course had been run out from under them for a thousand years to come, so stupid would they prove to be in their self-sufficient grandeur.

Here, people, you see, on a demonstration written in May, 1837, that your great statesmen were to die out to seed, but not without having that grand fandango election of President in 1840, that was on that demonstration to have no more effect on this nation or control of its policy than if they were to fart against the wind of heaven. The man that wrote the demonstration was to be there, and on it he was to hold them back, going into details, and was to hold his policy, going into like details, as will be seen

when you reach the demonstration. You can see the awe and deference he that defied public opinion held these great American statesmen in, and their followers, that were to be more astonished and chagrined at their overwhelming success, than the President was at his defeat. I have not for some time heard any one claim they made any thing out of that corn-dodger election, though I have heard some of them declare they were ashamed of it, and say they did not think the people had much more control in this nation for the last twenty odd years, with the elections of the nation or its government, than if they had not held elections, as some unknown and unseen power seemed to control the nation, and direct the nation in spite of the government, that seemed through this power to be thwarted in most of the plans and measures it seeks to attain.

The great American donkey statesmen and government should recollect that every nation in the earth is furnished with a demonstration by me, showing that every nation can enrich and aggrandize itself, and impoverish, depopulate, and absorb other nations, by driving all its inhabitants to production, at that specie measure for price that all have to wring up by production. They see and know it was by this nation so approximating this, she so enriched and aggrandized herself in 1848 and 1849, and impoverished and depopulated those other governments, till their thrones toppled down by the design of an American, and not by accident, where this had been but ten years before, in the midst of profound peace, the most perfectly bankrupted nation and individuals, that ever had been in the earth. The nations, finding their strength, prosperity, and power depends upon driving all to production, and protecting them in it, will adopt and adhere to that policy which will compel other nations to adopt the same policy, to save their national existence. In this way, through the cupidity of nations, and their desire to preserve their national existence, every man will have his rights protected in him, and have his share of the materials for production to produce his subsistence out of. So that my plan is bound to liberate the earth, what I intended it for, and put it in motion for, which caused Mr. Peel to say, as Premier of England, that he would drive every man to production, with his share of the materials for it, and protect them in those productions, but he would save England and defeat the American policy.

There is not a government in Europe that does not say that *that* man would have absorbed and liberated the earth, could he have got this nation perfectly under his control, before any other nation would have discovered what he was at. They will say these incessant recent, terrible, bankruptcies here, have come from the struggle of the government and the paper promises to pay makers, and the fund-holders, and the stock gamblers, trying to wrest the government and the nation from the American man's policy; and he, on the other hand, who can play with all their swindling traps, like a major, struggling to wrench them from them, and to drive all to production, with their share of the materials for it. Other nations, seeing these smash-ups here in 1854 and 1857, say "He beats the earth with the rod of his mouth," every time the smash-up comes round. All these other nations say this nation is wrong, and he is right, as the man furnished the nation with the highest mathematical demonstration man ever produced, of what had been the policy of the nation which had so enriched and aggrandized her, and impoverished and toppled down most of the governments in Europe, while the government, ever since they got the information, have been endeavoring, aided by all the swindlers, to thwart it, which causes these incessant struggles and bankruptcies, in which the government and swindlers will go down, as other nations say, holding the property on the will of the God of heaven, as shadowed forth for ages, has got to go back to the producers for

production. Snows, guts and bowels! when you think of your great generals and statesmen, and see most of the thrones in Europe have toppled down on the will of one man, who wrested the government of the nation and its policy from you for years, and toppled down more thrones than all your great men ever did or will, are you not proud to know you can secure the services of your great men at the small stipends you pay them?

I have shown Walker, as Secretary of the Treasury, reported in 1847, that the productions, exports, and wealth have doubled, and the population had increased one-half since 1837, ten years, but he could not see how it was done, as we were then exhausting the producing power of forty thousand men in Mexico, besides sustaining and paying them. I have shown that Daniel Webster, in his place in the United States Senate, then said what amounted to the same thing, which I do to show that no one in the government or of the great donkey statesmen, dreamed the nation was then working under a policy. I have referred to the British Ministry, then ridiculing the idea that this nation was working by accident and without a policy, while every thing showed that she was then working by design and not by accident, under the control of one man, who held her with a hand and will of iron to that policy. No man in America can show where it exists, in dead lines, that this nation was then controlled by a policy, and as that cannot be found, we may take it for granted that they all said the nation then was not controlled by any special policy different from that of other times. It would cause them to leer with wise astonishment to contend the nation had a policy different from what it pursued at other times, though other nations contended it had, that injuriously affected them by design, and enriched this nation, and aggrandized her at their expense.

I have been thus particular in bringing in the evidence showing all Americans then denied, and deny the nation had a policy, for the purpose of establishing, beyond a doubt, till no man will attempt to contradict it, more than he would attempt to look into the sun, that this nation had a policy, and was then working under it, as all other nations said, unknown to the American statesmen. Yet it was, as other nations said, "the most grasping policy man had ever devised," which should cause the American people to assemble, and thank God for letting a luminary like Christ come down here, through whose light they had been able to obtain the talents, understanding, wisdom, and knowledge of these great men, as if they were not great, they thought they were. As I have established, no American then knew or admitted the nation had a policy, I must now prove it had that policy, till all give it up that she had.

This nation had the settlements commenced in it better than two hundred years, when she tumbled into that universal bankruptcy in 1837, under the guidance of her great statesmen. The nation had been acknowledged independent more than fifty years, and had existed under the same constitution and government since 1789, guided by her great statesmen and warriors nearly fifty years, when I put on to her, in 1837, in the midst of the most complete and universal bankruptcy that ever was in the earth, my policy, and the Secretary reported that the nation had, in the ten years previous to 1847, doubled her productions, wealth, means of subsistence, exports, and increased her population one-half, though he could not see how it was done. That ratio of increase and prosperity took place in no other ten years in this government. The history of all time cannot show where a nation so developed its materials for production and subsistence, and increased them with its producing power, while in near the same time nearly all the governments in Europe tumbled down for the want of these same things in their nations.

I will show that, in introducing this American policy in 1837, I demonstrated it would have in that time this effect on this nation, as the Secretary reported,

while it would in the same time tumble down in bankruptcy nearly all the governments in the commercial world, demonstrating from cause to effect how it would be done. But, lest it should be said I have not established America had a policy, when her statesmen said she had not, I will quote the February number of Blackwood's Magazine, 1858, page 236, which ever has been the organ of the party in the earth that had every thing right, as they are: "Two years ago, a democratic movement shook most of the thrones in Europe. Was this the programme of your development? Was this the march of intellect? If so, there has been a counter-march, as I read this last chapter in our nation's history, wealth took the alarm, at certain prophetic announcements of 'social progress,' of 'equitable re-organization,' and threw her weight on the side of monarchy. Wealth enlisted the despot, wealth re-established and exalted the priest. Men, to save themselves from your philanthropic re-generation, sacrificed political liberty and intellectual liberty; they submitted to imperial government, and shuffled on in haste the cloak of hypocrisy."

On the foregoing, it is taken for granted that a man showed he had, two years before, shaken and tumbled down most of the governments in Europe, and had constructed an equitable re-organization of society, on a demonstration furnished in advance, that made it prophetic. The Magazine takes it for granted that the result followed as demonstrated—or, as it says, prophesied—and says, that shown, the monarch, the despot, wealth, and the hypocrite combined to put the man down, and his equitable re-organization of society, and his prophecies. On that article, the prophetic man stands in that organ of aristocracy in the earth, compared with any man America can show but him, as the sun does to the obscurest satellite, or as the mind of the Messiah does to all the other minds, who has, when he comes up, annihilated all other minds for four thousand years, and made them see his scenes as himself.

Let us see if we can find the man that prophesied of the tumbling down of most of the thrones in Europe, that demonstrated it; who so annihilates, on that article, the other great men of America, till it makes him a man of "fierce countenance, and understanding dark sentences," that "magnifies himself above all" them, as it combines the hypocrite, the priest, the tyrant, the monarch, the despot, and the wealth against the man who had prophesied their destruction, as it took place on "his equitable re-construction of society." So, that admitted, there he had to stand up against all these combined against him. His equitable re-construction of society, that had so tumbled down the governments, combined all these and their governments against that man and his plans. By the telegraphic reports on the 13th of March, 1858, Mr. R. M. T. Hunter, in his place in the United States Senate, concluded by saying, "Perhaps, at this moment, the heart of young America is pondering a thing that neither the Senator from New York (Mr. Seward) nor I dream of, searching out, nursing, and guiding the tendencies of time into the mighty future, and into new forms of government, which other great nations are engaged in. Kansas is dwarfed by the side of such great issues. If the Senator from New York will lend me his tripod, I will undertake to prophesy the Union will be preserved; that respect will still follow the judicial ermine; that we shall at some future time cultivate the spirit of conciliation and harmony, without which the best part of liberty will be but schemes playing for the states of an empire. The spoils of nations, that have been accumulating for centuries, are now attracting the attention of the three great powers in Europe. The eagles are gathered to the feast, but one, the youngest, is absent. Such a state of things cannot long endure; our institutions for empire are lost to realize these things. The American people must cease from their councils. The Senator from New York must beware of the asp that lurks under the

"flower of his rhetoric ; one drop of that venom may bring lethargy on the brain and disturb the balance of empire."

On the 24th of March, 1852, the same Senator presented a petition to the Senate that concludes as follows : " Mr. Riley goes into very minute details in relation to his theory, and says, ' That we have learned statesmen, candidates for the presidency without number, who never had these ideas pass through their brain, or thought the greatest revolution on the earth had been going on without bloodshed, and that it will continue to go on until the earth is revolutionized.' " So Mr. Hunter, six years after, as I will presently show, copying the synopsis of Mr. Riley's memorial, stood up in his place, saying to the Senator from New York, " Perhaps young America is now pondering—" searching out, nursing and guiding into the tendencies of time, a new form of government," which is exactly what Mr. Riley's memorial stated he had been doing, and what he would do, till he had concentrated the earth into one empire ; so that we identify Mr. Hunter's Young America to be Mr. Riley ; that Mr. Hunter says his theory of government is attracting the attention of other great nations, that have their eyes directed to the accumulated spoils of centuries, which Blackwood says the prophetic man insisted he had been on his equitable re-construction of society, returning to the producers ; till he had tumbled down most of the thrones in Europe about two years before.

Mr. Hunter presented Mr. Riley's petition on the 24th of March, 1852, in which he stated he " had been carrying on, without bloodshed, the greatest revolution that ever had been in the earth." While Blackwood says he shook most of the thrones of Europe, as he had prophesied ; though they tumbled down by his equitable re-construction of society. But no man can read the synopsis of this memorial, but they must see that the plan would establish an equitable re-construction of society here immediately, as we have no laws of entail or primogeniture in much use, as they must see it requires every one to wring up their money and property by production, and sought to measure price by that standard all had to work for to obtain it. So, requiring all to produce the money of commerce, that all have to work for to obtain it, it would drive all to work at a specie standard for its price, which would be the shortest in the earth ; so that production would have taken place here, where we then had a vast preponderance of cheap, easily acquired vacant materials for production and subsistence, compared with the population of any other nation in the earth ; so that we could produce more with the same producing power than any other nation, and at a lower price, so that we had the markets of the earth for our productions, while scarcely any nation could sell us at our reduced specie prices.

This requiring all to wring up their money by production, man could not devise any more equitable structure of society here, where it would, in full operation have, so through our vacant materials for production and subsistence, imported the inhabitants and machinery and money of other nations, and vacated their land, houses, stopping rents and incomes, and driving the people and nations into bankruptcy, till they would have had, to save their nations, prohibited the issue of promises to pay, and compelled all to produce, and buy, and sell with the money of commerce, and repudiate their national debts, tariffs, laws of primogeniture, entail, and wills, and drive all to production, at the measure for its price of the money all have to wring up by production, to save their nation from being absorbed by this, as Mr. Peel said he would do in 1843, when he had his two millions of paupers in England and Wales, but he would save Britain and defeat the American policy, where one of the political parties had here, near this time, an hundred thousand horsemen in the field, struggling night and day for six weeks, to carry an election ; the other party should have had as many more horsemen in that field—a

vast cavalry, the grandest the earth ever saw, showing the nation that had so increased its means of subsistence beyond the necessities of life, was controlled by the wisest captain the earth had ever contained, contrasting her with Britain and her two millions of paupers, and with herself but seven years before in one universal bankruptcy, when all this cavalry was on foot, and half starved and bare-footed and bare-legged, while thousands of them had the rest bare, under the control of the great American statesmen, that were now dying off into seed.

The historian and the statistician will get hold of this, and find on the balance sheets that I am right, as every nation and their census shows this, when they will write these great American men and statesmen were great big donkeys, who had survived long enough, instead of atoning for their sins and their follies, the only thing they had. How any man can say this nation, there has been an incessant struggle in for more than thirty years, to bring her around to a specie currency, that all would have to work to obtain it, which would drive all to production, at the lowest standard in the earth for the measure of its price, has had no policy during all that time, is more than I can see, when the nation has at times for years been working at almost a specie standard for price, when she ever shows the greatest prosperity, continuing on in that course that drives nearly all to production; while at other times she has been working far above a specie measure for price, at an inflated stock paper promise to pay measure for price, that stopped half her producing power at these prices, as they could not at these enhanced prices produce, and sell any thing abroad; while, through the high prices, the imported article had nearly half the entire market; so that it was no work and all play then, as this nation shows in the falls of 1844 and 1847, when she struggled so to annihilate my plan, that sought to make all produce their subsistence, and wring up their money by production, while the government sought to stop production by these paper money prices, and to swindle the producers, that could at the high prices get no work out of their property for these worthless promises to pay, and so convert them into hewers of wood and drawers of water for these thieves, scoundrels, that ought to have had a red hot iron run up their thieving fart holes, with the thieving governments that sustained and assisted them to get these thieving promises to pay into circulation, instead of thwarting them in it.

The government knows that for every dollar of it, that does not cost them one cent, and is of no value, as they never do and never intend do pay it, they acquired a dollar's worth of others' productions, which the swindling thieves would have had to produce had not the government connived at others being swindled out of their productions for nothing, and the nation being swindled out of that amount of labor the thieves owed her for what they devoured, without making any return in value; while the balance sheets show that every dollar of it, by enhancing prices here, has starved a dollar of production out of our producers, and given it to other nation's producers, and created a lien of one dollar against our property in favor of other nations. This swindling, so carried on here, is what caused these last two bankruptcies, by the government and the swindlers against the producers, until, Snowels, it seemed as if God had put on his iron knuckles to knock out the guts of the swindlers and the government, which he will do, as there is a God in heaven, or a man in the earth, if they go to importing again, and stopping production here by their bank issues and high prices, as they will have to go back to specie prices, where all imports ceased, and exports rushed out in these bankruptcies, which will drive all these thieving scoundrels to work on the knuckles of God, the American policy, that is equitable, till God so loves it, that for deviating from it they will feel the knuckles of God, that will not endure this swindling on his laws of life.

I will here insert, from the Daily National Intelligencer, of the 24th of March, 1852, the synopsis of the memorial then presented in the United States Senate, on which the statement in Blackwood is based, which shows I am the person referred to, who had re-constructed society on equitable principles, and shook, tumbled down, most of the thrones in Europe two years before, as I demonstrated, prophesied I would by that re-construction, and combined so many persons and interests against me and my plans, as is therein set out :

"Mr. Hunter presented a memorial of James Riley, of Cincinnati, Ohio, claiming to be the inventor and author of the sub-treasury system, and says "he wanted attached to it the power of exchange on the actual deposit of "specie, with any branch of the Treasury, and to have branches in all the "principal commercial points of the Union, wherein any person might deposit "their specie, the government to be liable for it, and to pay it out on demand, or "to change the deposit on the check of the owner, weighing the specie in and "out under a hydrostatic pressure, the specie weighed out to count and weigh "at the mint, so that it would be a branch of the mint. That nothing should "be paid out of it that would not weigh and count there; so that the govern- "ment would be continually sifting and purifying the coin of the nation; and "to compel the government, on any person depositing specie with any branch, "or leaving it there, to give to the depositor a check to receive that specie at "any other named branch of the Treasury, without fee or reward. He asserts "there should be but one price for the dollar throughout the nation, and there "would not be, had the treasury the power of exchange, as it would "suppress all the paper money, that ever must be worth less than specie. He "asserts there is in nature nothing of exchange in transferring specie from "one place to another, and the thing called exchange is a mere bubble, and the "government furnishing it without fee or reward, the whole business would be "suppressed, and nothing would be charged for it by the merchant, or paid "for it by the consumer, and it would reduce the price of all articles to that "extent, and the commission, and the risk, even if it cost the government "something to keep up such offices; the whole people would derive advan- "tages from them to ten times the amount, and it would equalize the standard "of weight, price, and measure. Mr. Riley goes into very minute details in "relation to his theory, and says that here we have learned statesmen, candid- "ates for the Presidency without number, who never had these ideas pass "through their brains, or thought that the greatest revolution on the earth had "been going on without bloodshed, and that it would continue to go on until "the earth is revolutionized."

Mr. Hunter moved the petition be printed, which was referred to the committee on printing.

There is no use of saying whether the foregoing is in that paper or not, as it of that date, is in all parts of the Union, and if referred to, will settle that question. That there, had it not been there, with the tail hitched to it, in the shape of "very minute details Mr. Riley goes into in relation to his theory," in the shape of evidence, how soon would it have been assailed, where it annihilated so many "great statesmen, candidates for the Presidency," insisting that for nearly twenty years I governed this nation, and tumbled down most of the governments in Europe, on my demonstration, furnished in advance, lying in the hands of many named men, wherein I defied a thing to be shown that I did that was not design, and not accident, or where I ever did change or wanted to change a position in a single thing, or now want to, wishing the power of exchange to be added to the treasury on my diagram lying in the hands of men all through this Union. I defied all these men to show an instance where my theory and policy had not its end demonstrated from the beginning, and had

not turned out as I said it would, till they show I saw all the bearings on questions no man ever before demonstrated the end of from the beginning ; so that no government will be wiser than that demonstration, that they will be satisfied they have attained their nation's greatest power, when they have carried out what I sought to attain in this nation through it, where I poured out my soul in these demonstrations, to do exact justice to every person on the laws of life, of God. The history of all time cannot show a nation that has so prospered as this has, from the time I took her out of the hands of the great American statesmen in 1837, who have since died out into seed, while nearly every government in Europe has tumbled down in bankruptcy, as I in each case demonstrated they would.

Snowels people ! you think your great American statesmen are astonishing in their trowsers, but they were all there when this came in, so using them up, and not a man gainsaid it, as the paper shows. I heard Governor Chase tell "buckfart Anderson," in May, 1852, that every man in the United States Senate gave up that I was the author and inventor of the Sub-treasury, and furnished the brains to put it through. He said they believed every word I had written in my memorial. Said he, I have read it over nine or fifteen times, to detect a lie in it, and I cannot, though I have known him all that time ; so that on his statement to "buckfart," he put my claim to considerable of an ordeal, feeling some interest in the question whether I was to come in here and sweep out all the American statesmen, and appropriate to myself the credit of having the mind that crushed all before it, and brought in that measure against the great American statesmen, and the combined nation. Chase said the Senate said I was the best robbed man judicially, and the most outraged man in the earth.

Mr. Clay, then in the Senate, left it shortly after, and died. Mr. Webster, then Secretary of State, shortly after quit it, and died the last of the following October, about seven months after. The papers stated that, before his death, he said, that had he his life to live over, nothing could have induced him to lead the life he had, in endeavoring to oppress and distress his fellow man. "We and all our theories are so exploded in the earth, that there would be "nothing left of us within fifty years, were it not for the record of the historian, annihilating us and all our theories from the earth." When his death reached London, a journal there said, "He and Mr. Clay were both dead, having worn out their lives as the candle burns down in the socket, which the "nation would not miss, as it could not be denied they had exhausted their "lives, in endeavoring to distress and oppress their fellow man, while they and "all their theories had been exploded from the earth, by the highest mathematical demonstration man had ever brought forward. where the man had poured "out his soul, not for the rights of the Celt or the Saxon ; not for the rights of "the Indian or the Malay ; not for the rights of the negro, or the Hottentot, but "even for the rights of the inferior animals."

Snowels people, guts and bowels ! on the statement of Mr. Webster, he had done exactly what the London journal said he and Mr. Clay had done, which only leaves it for you to ascertain whether he learned that through the same "demonstration" the London journal did. That ascertained, would it not be well to see if that demonstration is not "the equitable re-construction of society" referred to in Blackwood. I feel, people, you think I am after you and your great men with an unrelenting hand, for your gratitude, and desire for General Jackson, so that you could sing "rage dio," and "rapscallionio," and an absence of all those other things the Whigs used to say you were wanting in, as you seem to mourn for those days when you were hewers of wood and drawers of water, and it was "your ragged tailed, bobed-tailed, bare-legged,

"bare-footed, bare-assed rascalion crew, that have neither decency, learning, talents, understanding, or wealth, with your rascalion leader, General Jackson ;" which should show you, as every person knows that was the state of affairs with the parties when General Jackson controlled you, that you are incapable of self-government, and are ungrateful to the government that protected you, as individuals of the nation, and added far more to the means of your subsistence than the government you are incessantly praying for its restoration ever did, or had the brains to ; while men that used to put on their airs of derision for you in Jackson's time, now snorted and farted back, by men who will not let them into the control of the government that so protects you from their incessant fleecing and robberies, are telling you how they love General Jackson and his rascalion crew, and hate Mr. Van Buren, who scorned both, and well they may, and would, could they get back into their old flesh pots.

The reason they "so love that good old man, General Jackson, the commander-in-chief of the rascalion crew, the untterrified democracy," and hate Mr. Van Buren, is, that with General Jackson ceased their power to pay their debts to the government with their promises to pay—with their own debts—with their poverty—with their want of the means of payment—of money. Mr. Van Buren compellhd all men to measure price and payment to the government with that money all have to wring up by labor ; so that it was easier to hate Mr. Van Buren, than always to get this money to measure price and pay the government with ; while it was very convenient to pay in their promises, that cost them nothing, and only existed because they had not the means to pay them, and to have the government so receiving, retaining, and paying them out, endorse the credit of the government, and every person in it, on their promises to pay, and for the government to leave them with their makers to bank on. This destroyed the control of the makers of the promises to pay over the government and the money market, so that they could at pleasure acquire the control of their property, or the elections, which they now see was done by design and not by accident, in the time of Mr. Van Buren, that they used to sing "is a used up man," though they begin to find out it is they "that were used up" in this way, by design and not by accident. They find that when the government refused to receive their promises to pay, and permit them to retain them to bank on, that "they ceased to have all the wealth" which they acquired through their debts, their poverty, and ceased to control the nation "through all the decency, wealth, understanding, learning, talents, and respectability," and the democracy ceased to be "the untterrified rascalion crew." Oh ! RAGEDIO !!

While the evidence stares them in the face, in all directions, that their great men on either side knew not what was going on until it was years after shown how all this had been done, where could they, at the same time, have got the power of exchange added to the treasury, they would have been all swept out of the earth, in their native grandeur, before they could have known what had happened to them. Here was "their brains, their functions, their talents, understanding, wealth, respectability, decency, and learning," knocked out from under them in an instant, when they were seized with a feeling of sympathy and respect for General Jackson, and his rascalion crew, that brought up an unmistakeable feeling of resentment to Mr. Van Buren, who foxed them alone out of their all, by merely requiring all to pay their dues to the government in the money all have to wring up by production, and requiring the government to retain and pay out that money.

Had the power of exchange been added to it at the commencement, the great men would have died out into seed among the people, and nothing would have ever been heard of them more. So completely were they over-reached by the

Sub-treasury and its workings, that A. H. Lewis, formerly of the firm of Starr and Lewis, attorneys, told me Thomas Corwin said, "After my memorial was presented in the United States Senate, he was called on, as Secretary of the Treasury, and told the democrats had counted noses on their whisky faces, and could and would repeal the Sub-treasury if he would recommend its repeal, as Secretary of the Treasury." Mr. Lewis said Mr. Corwin told him "That he raised his right arm to heaven, and said, rather should that arm perish from him, than it should commit the sacrilegious act of touching that sacred thing, the Sub-treasury, that the man declared the end of from the beginning, in every thing." Mr. Lewis said Mr. Corwin then said, "You and I both thought the Sub-treasury was wrong, and opposed it for that reason, but now I know, on that man's demonstration, brought forward to commence with, that it is right, and I will not commit the sacrilegious act of touching that sacred thing." Mr. Hunt's Mercantile Magazine, said but a short time before this, "That it had opposed the Sub-treasury because he thought it was wrong, but its working showed its inventor and author had looked forward into all its workings, and had wisely provided, that whenever they began to over-import, that it should lock up their means of purchase in the specie paid into it for duties on these imports, and drive to production and exports by reducing the circulating medium, and the measure of price, a thing I did not see, though he did, and provided for it through the Sub-treasury."

Shortly after the election of Pierce, and about the last of November, 1852, I was sitting in Mr. Lewis's office, when he entered with a stranger, remarking to him in his dexterity, "I will introduce to you the author of the Sub-treasury." The stranger replied, "That is the man I never saw, but if there ever was in the earth a man that I would get down to and worship him as God, the man who made the Sub-treasury is that man; the man that never had a dollar in his life that he did not work for, nor asked for one; the man that never had an office in his life, or asked for one; yet that man, on his diagram thrown to the wall in advance for more than sixteen years, kicked our great statesmen about as if they were foot-balls, without making a single mistake on his diagram during the entire time, though we wrung out of the people a hundred millions of dollars, and expended it on our great statesmen, to despoil them of their rights and their property, and defeat that man, while that man retained them to the people, and defeated our men without receiving or asking a dollar for it. Could I worship God in the shape of a man, must it not be the inventor and author of the Sub-treasury, that saw so far ahead, and acted with such integrity? But I tell you that is the last man that gets an office under this stock-gambling coming democratic administration. I am but three doors from the Rothschild's agent in New York, and am intimately acquainted with him, and know the last man that could get a place in this coming government, is the author of the Sub-treasury, that so long foiled Wall street and its stock gamblers and great men." Oh! and people, I feel as if I would like to see how they would look tied down on their backs, after I had jumped my heels through their brains, their bowels, and their functions, using the cleaver, and driving a red-hot iron up their fart-holes as a glyster.

Shortly after my memorial had been presented in the United States Senate, I met Judge Wright, then editing the Gazette, who asked me, "What that statement in the United States Senate meant?" I, not feeling very pleasant at what had been said in his paper about it by way of derision, asked him what he guessed it meant? He replied, "That he knew it meant that I was the author and inventor of the Sub-treasury, and he had ever known I had been that, but I could not get the people ever to believe I was its inventor and author, and he would not believe, but knew that I did not see the working

“ of the Sub-treasury in advance, as I had claimed in the Senate of the United States, and had them admit, and it was no use for me to attempt to push that down him, though he had ever known I was the author of the Sub-treasury.”

It should be recollected this man led one of the parties in Congress for some years, about 1827, and was remarkable in his knowledge of the Hamiltonian theory, and in the Gallatin theory, and in the British system, and its wisdom, so he, with all his accurate knowledge in his theories, would not believe I had, on the Sub-treasury, demonstrated the end from the beginning, though Mr. Corwin, as Secretary of the Treasury, said “ He knew I had, and knew, on my demonstration, that I was right, though we both thought it was wrong before that, and opposed it.” Mr. Hunt said, “ I saw from the beginning the end, and so said the Senate.” Mr. Webster said, “ I had so exploded him and his party, and their theories, that there would be nothing left of them in the earth within fifty years, were it not for the record of the historian of their failures.” I need not carry that further, to show that neither party knew what the Sub-treasury was intended to attain, or had anything to do with it, or certainly the democracy would not, in March, 1852, have informed Governor Corwin, Secretary of the Treasury, that they had counted noses, and could repeal it, would he but recommend it, which shows they did not know what it was, and determined to annihilate it through vengeance to it.

Straws show how the wind blows. General Jackson organized Polk's administration, in which there was not a man who was not in favor of banks of issue. Frank P. Blair, that had so often, and with such effect, struggled against the Bank of the United States, and to sustain the local banks and General Jackson, then in favor of the Sub-treasury and against all banks of issue, was supplanted, and his Globe, by Ritchie, of the Richmond Enquirer, that had struggled for life and death to sustain the issue of promises to pay, and to put down the men that insisted one set of men should not pay their dues to the government with their debts, promises to pay, while other men had to pay their debts with the money they wrung up by production. So far was this carried by that administration, that a man of the name of Spencer, in the board of public works in Ohio, told me that Frank P. Blair, and he and General Shields, then in the land office, held a conversation with Shields, requesting him not to resign his office, as he was the only hard-money man in office. So he must retain his office, though Polk had re-instated one of his clerks over a hard-money man, that Shields had given the clerkship to, though it can be demonstrated there were not in this nation forty thousand votes then to sustain the administration in the policy it pursued.

At the head of this administration, that went in for part of the inhabitants paying their debts with their dues, making their wealth exactly the amount of their poverty, while the others had to wring up by labor the thing they paid their debts with, was ten-cent James Buchanan, a man that made a speech in favor of the Sub-treasury, that so dirtied it either through the incapacity of the man, or from his purpose at heart to ruin it, that the Whigs published and used it, in 1840, through the length and breadth of the land, to electioneer against the Sub-treasury with. It was here “ that good old man,” General Jackson, said James Buchanan was a treacherous, ungrateful hypocrite, that was not to be trusted. The man that threw overboard F. P. Blair, that had with his Globe carried him through so many struggles, and had carried in that very administration, that was conceived in iniquity and born in sin, where no other man could have done it, is not good authority on gratitude or ingratitude. This is the General Jackson “ what” tom benton certified in his dying epistle to the democracy was the author of the Sub-treasury, though that man had sat some sixteen years in the Senate, where that measure was incessantly struggled

over, yet never did he say, but by a vote, what were his opinions on it, lest those opinions, further expressed, should appear, as did Bancho's ghost; seeing how ten-cent Jemmy's opinions elongated beyond a vote, appeared to him. Expressing opinions in those days, elongated beyond a vote, was not so comfortable as might be imagined, when the people supposed the Sub-treasury to be a great serpent crawling over the earth, that would devour all before it.

In the United States Senate from Ohio then, was Ben Tappan, who in soul loved the Sub-treasury, and so being a man of ability, he out of duty, as he thought, elongated his opinions of it beyond a vote, which caused his opponents to pursue him in all directions, with what he had said, till he had to back out of all of it but his vote, and that he knew was right. These are wofully in contrast with me that referred to so many men who had my reasons in writing, that the Senate could refer to, favoring the Sub-treasury, and I defied a man of them to show that I had in any case changed a position, as it was wofully in contrast with the exertions of the men I referred to, that John Van Buren said, ever charged and never failed to leave such a field of the dead, that the reasons through which they arrived at their conclusions never were inquired into by the slain or the survivors in that carnage. These men carried the poles that knocked down the persimons.

As in those days when men were so bitter on the Sub-treasury, no man of any knowledge of it could express himself in favor of it or against it without it getting into the public prints, and as nothing got in these from General Jackson, and as tom benton gave no reasons for it but a vote in the United States Senate, that they thought was originated by such a small-potatoe man, that they could appropriate it to the democracy through General Jackson, vouched in by tom benton in his dying epistle, but the man that originated and put it through is able to retain it to its father in spite of them all. In 1848, said John Van Buren, no man can look on this nation with discernment without seeing, as distinctly as the circling waves show where the stone has entered the water, that the man who has eliminated all the ideas and governed this nation, sits out of sight in Hamilton county, Ohio. Blair, in his *Globe*, in 1832 and 1833 used to say, the Bank of the United States, and her merchants, and stores, and houses, and lands, in Cincinnati.

About 1834, his *Globe* changed, and said there was not a place in the world that understood banking so well, and was so opposed to it, as Cincinnati; and from that day to this, the banks of issue have not amounted to any thing, though it has doubled its wealth, means of subsistence, and inhabitants, eight times since 1837, twenty-one years. This, and the entire country round here, contrasted in these things with General Jackson's rotten swindling banks in Tennessee, and tom benton's St. Louis and its swindling shops, some would think with John Van Buren and F. P. Blair. If my theory of the prophecies be true, that mind affects and controls mind, then I, on the facts applying this test, am cock of the walk in this nation, as this is the only place that has continuously held out against banks of issue. Comparing what these men have said with each other on the Sub-treasury, any man can see they knew so little about it, that they are on it "but wind and confusion;" that it is a democratic measure, though they requested Tom Corwin to recommend its repeal, and assured him they would do it, foiled in that, they, as guardians of this democratic measure, they are "wind and confusion" on bankrupting all before them swice in three years, where the nation had gone on continuously enriching herself for fourteen years before her policy was exposed, the democrats wanted to repeal. Snowels, guts and bowels! these great men were and are mad to think the Sub-treasury was done up without them, but they had better examine this, and see if the mind is not after them that made the prophets, under its

impressions, describe them as "wind and confusion," and as a big tub of turd in human form, that devoured all the people's good productions.

The combined world will say not to bring up General Jackson the same day with the men who made the Sub-treasury, and through it so knocked the brains, turd, wealth, and dung out of the great American statesmen, by design and not by accident, so that they have not been able to shit one rich, fat, controlling turd since the government, the great money-dealer, refused to receive their debts, their promises to pay, their poverty, in payment of what they owed it, and refused longer to leave these promises to pay their debts with them to bank on, and required them, in lieu of this, to pay their debts to the government with the money that can be alone wrung up by labor, through which, on the destinies of God, all are to acquire their living; so that to the extent of the money required at the treasury, the great money-dealer, and all they could bank on their debts, endorsed by the nation, they were converted from non-producers, loafers, into producers, which added that amount of products to the productions of "the untterrified democracy;" that is, the democracy that were not usually terrified beyond skithering, flying, in their trowsers, and drove the great American statesmen, with all the learning, talents, wealth, decency, respectability, and understanding, to wring up by production that amount of subsistence, that they used to acquire from the democracy through their promise-to-pay-frauds without consideration, when they and their promises to pay controlled the treasury, and they banked on their debts.

This great addition to their means of subsistence, left with "the untterrified" by design, through the Sub-treasury, enabled them to have more substantial food, and more of the necessities of life, instead of the incessant starvation and prisons that used to stare them in the face. So that it drew up the puckering strings of their fart-holes, till they ceased to skithier, flying, through their trowsers, when they ceased to be "the untterrified;" much to the delight of their wives, and laundresses, though not much to their credit, abandoning the standard and motto they had borne on so many fields, led on by the great captains of "the untterrified," they so loved for not protecting them in their productions. But in the same ratio this drew up the puckering strings in the fart-holes of "the untterrified," by protecting them through design in their productions, it through the same causes relaxed them in all the decency, wealth, understanding, learning, talents, and respectability, till through the toils, cares, and ills of life, required by their having to wring up by production what they used before the Sub-treasury, to wring out of "the untterrified" through their promises to pay frauds, they got to skithering, flying, through their trowsers, to the disgust, hatred, and derision of their wives and laundresses, who insisted their high pretensions must be dropped, while they insisted their bowels had through their universal sympathy for the cause, and the good of the counry, relaxed till they had got the premonitory symptoms of "the untterrified," never seeing that this had all fallen on them through their want of the productions they used to steal from "the untterrified," through their thieving promises, that had been so curtailed in their circulation by the Sub-treasury, of the great money-dealer calling incessantly for specie in lieu of wind, that the great money-dealer used to receive in payment, and leave them with them to bank on, and used to pay them out, and by doing so endorsed the credit of the entire nation and all its citizens on them.

All can see that in these debts—promises to pay—lay all their power, learning, talents, wealth, decency, understanding, and respectability, and that the Sub-treasury, with the power of exchange, was aimed directly at these, and was intended by its author to have swept all these things from under them, and to have driven all to production, at a specie measure for its price, with their share of the materials for it, and to have so equalized the property, the toils, cares,

pleasures, and ills of life on all, before they or the dear people, and "the unterrified" knew what was going on. Every one can see that, as this stopping their promises to pay from going into the treasury of the great money-dealer, the nation, so equalized "the unterrified" with their opponents, and so brought down their opponents' high claims, and drove them to produce what the Sub-treasnry had stopped them from stealing from "the unterrified," that if their entire promises to pay had been suppressed, that it would have in a short time equalized the property, the cares, ills, pleasures, and toils of life, where all had to wring up by labor the money of commerce, that measured price, which would compel them all to wring up their subsistence by labor. The Sub-treasury, with the power of exchange, would shortly have suppressed all their promises to pay, and driven every one to wring up the means of their subsistence at that measure for price that is ascertained through the money of commerce, that all have to acquire by labor, because it would have made the price and value of the dollar the same in all parts of the Union, which would have caused the dealers to have refused to take or touch any thing for a dollar that would not go at the treasury for that, which would have returned their promises to pay for payment on them faster than they could push them out, and they could not live through these frauds.

This would have driven all to production. I need not demonstrate that it would have increased them, till I am required to prove that a six-ox team, drawing equally their load, cannot draw more than two of the yoke can, loading the third on to them ; or until I am required to prove that a six-horse team cannot haul any more than four of them can, loading the other two on them ; or until I am required to prove that a hive of bees can make as much honey, where half of them are loaded on to the other half, as they could all make, though the bees, acting under the laws of God and of life, annihilate the bees that produce nothing to subsist on, and load on to them ; or until I am required to prove that a shop of a hundred hands can produce as much, where half of them are loaded on to the other half, as if they were all producing : or until I am required to prove that an army of an hundred thousand men can fight as effectually a battle where half of them are loaded on to the other half, as they could where every man was exerting himself to carry on that battle ; or until I am required to prove that a farmer can produce as much where half of his hands are loaded on to the other half, as he could where all these men were exerting themselves to bring about the same end. This I will never be required to prove, as all will say that must be taken as granted, or there could be no purpose attained in multiplying these powers.

All can see that a nation is but the combination of these powers, so that the more of its producing power is driven to production, the greater must be its productions, and its power, and its wealth, and its means of subsistence, and its vigorous animal life and prosperity. So that every device by which its citizens are changed from producers to non-producers, loafers, loads on to that nation, the subsistence of that loafer who makes no return to it in productions for what he has devoured to sustain himself, though the laws of God and of life require that he should exhaust what he has devoured in producing more to pay for what he has devoured, and to further sustain life through that production. Hence, all that are loaded on to a nation through loans, national debts, funds, dividends, incomes, and promises to pay, are drones, loafers on it, and the laws of life and of God, to the extent that they exist through these, who devour the vitals of that nation and its laws of life without making any return to them for their subsistence, to the extent that they subsist through these means, though all they devour is wrung up through life and labor that should be continued on and exhausted in more productions by these loafers for

what they have devoured, for which they have made no return for by further production to sustain life on the laws of God. So that they annihilate that nation's power through these to the extent that these materials they devour would sustain life by producing more to sustain life, and to the further extent that these additional productions would sustain life brought about by having these materials devoured by producers instead of loafers. We can see there is not a nation in the earth, whose structure of society we are acquainted with, that does not, through these non-producing loafers loaded on it, annihilate more than half the laws of life it could and would sustain, were what these loafers devour used in sustaining life, that produced more, and those accumulated productions used in sustaining more producers, whose accumulated productions would sustain still more of them, instead of these productions being annihilated in loafers that produce nothing.

Every dollar of this lien these fund-holders, these holders of national debts, these issuers of stocks, debts, and promises to pay, hold and own, have starved a dollar of productions out of the producers of the nation that has these loafers loaded on to it through these, by their increasing the nation's circulating medium that many dollars, which so enhanced the price of production, that all these dollars went out to the producers of other nations, to purchase their productions, that could be obtained at a less price than our producers could produce them at, till all these dollars, so infused into the circulating medium through this credit, had either brought in a dollar of productions from other nations, or had stopped here a dollar of production for export and sale to other nations, so that the holders of this trash, who so eat out the vitals of the nation and annihilate its laws of life, have no equitable claim to further, in consideration of their being such holders or owners, to devour the nation's producers and its laws of life, when we recollect these holders and owners never gave any value for these claims on the laws of life, further than they starved that amount of productions out of the nation's producers, and gave it to the producers of other nations through this increase in the nation's circulating medium.

This shows us that every man that is loaded on to society through office, or through the courts, or through the internal police, or the armies and navies, are drones and loafers loaded on to the producers, and all that is required and used in sustaining them, is so much sustaining power infused into them, who produce nothing in return for it, that should on the laws of life be infused into those that produce, and so be exhausted through them, in producing more to make return for what they have devoured of production, that could be obtained but by annihilating the amount of the life of the producer required to attain that production. So that every man of these who are so loaded on to society are to the amount of their subsistence, and of what they could produce from the nourishment derived from that subsistence, annihilated from production and from the laws of life in that nation, which all nations will see, till they will have to disband their standing armies, and abandon their navies, kept to watch each other, and drive them to production to sustain life, instead of devouring and annihilating it as they now do, without producing any thing to sustain life in consideration for what they devour, that should be exhausted in producing more.

Every device of these by which men are sustained in a nation without producing any thing of what they devour, weakens that nation to the extent it is resorted to, and destroys and annihilates its life, as the remaining producers have to produce all that sustains life in that nation; while were the remaining population, driven to produce what they have devoured, instead of loafing on the other producers, they would add all their producing power to the nation's wealth and means of subsistence, and would more than double these produc-

tions and the enjoyments of life, doing away with the incessant jealousies and bickerings that grow out of this present structure of society, that is too destructive and annihilating to the laws of life to stand, as any nation, state, or empire that abandons this structure of society, and drives nearly all its inhabitants to production, with their share of the materials for it and subsistence, and protects them in their productions, must absorb, devour, and break in pieces the governments and structure of society in the surrounding nations, till they lie before her as the chaff from a summer's threshing floor, and so absorbs these nations into her until she fills the entire earth, as certainly as it is that the team that works all its drawing power, or the shop or farm that exhausts all their power in production, must absorb, devour, and break in pieces all coming in competition with them, exhausting half this power in bringing about the desired end, or anything short of their entire power.

I have here demonstrated that this universal kingdom, through the cupidity of nations, their desire to aggrandize themselves, must come, till nothing short of the God of heaven can stop it, "and break in pieces and devour all these other kingdoms, and stand forever, becoming a great mountain that fills the entire earth, through the will of the man," the stone that was cut out of the "mountain" came out of God "without hands which smote the image," a great devouring brute in the form of man: the dear people's conception of government, "upon the feet that were of iron and clay, and broke them to pieces, till they become like the chaff of the summer's threshing floors, and the wind carried them away, so that no place was found for them;" and as it must so come, it will come through the necessity on the laws of life to drive all to produce their subsistence and to protect them in their productions; so that the kingdom cannot sustain men in learning war, which makes this kingdom come and stand forever through the necessities of the laws of life, as the prophets saw it coming through the mind of the Messiah and his senses, at this kingdom in the earth, as it makes that kingdom annihilate all this religion, as the prophets saw it do through the mind and senses of the Messiah, as in that kingdom, that will be so just to the laws of life, the people will be occupied in bringing about the means of their subsistence, instead of attending to this religion, and to election riots, bloodshed, and wars.

That kingdom will be so equitably constructed on the laws of life, that all will be in the harness bringing about the means of their subsistence through production, till nothing short of God could sustain more happy, vigorous life, with the materials for production and subsistence, than is attained in that kingdom; so that no other can come and break it in pieces, and absorb it into her, by sustaining more vigorous animal life with these materials for production and subsistence than she does. To attain this, that kingdom, on the laws of the God of heaven, will be compelled to bring in the oppressed, the wronged, distressed, afflicted, and her that halteth, the poor and the needy, the stranger, and him that hath no helper, and give them judgment in righteousness, and save the children of the poor and needy, the widow and the orphan, and the fatherless, and break in pieces their oppressors, as that kingdom will need and will have, on the laws of God, the producing power of these all to sustain the laws of life by the decrees of heaven, till it makes the priest as the people, and the master as the servant, and the maid as the mistress, and the buyer as the seller, and the lender as the borrower, and the taker of usury as him that giveth usury, "where all will be equal," having their blind eyes opened, and they brought out of prison, and out of the dark prison-houses, bringing the blind by a way that they know not, leading them in paths that they have not known, making darkness light before them, and crooked things straight, and not forsaking them till the host of the high ones that are on high, and the kings of the

earth upon the earth are punished, being gathered together as prisoners are gathered in the pit, and shut up in prison, where after many days they shall be visited, where they will be come near to, to judgment with swift witnesses against them, for their adulteries, false swearing, oppressions of the hireling in his wages, the widow and the fatherless, and for turning aside the stranger from his rights, instead of fearing the Lord."

My explanation of these prophecies is every place founded in, that the mind, coming out of God is a unit, a circle, in which is rooted all the scenes and knowledge that mind will ever attain to on its senses in the earth, and it can reflect forward and impress its scenes, that it never has witnessed on its senses, on to the senses of another mind, as well before it has witnessed them on its senses, and as it will witness them on its senses, as it can witnessing the scenes on its senses, or after. And that the prophecies are but continuous scenes impressed on the prophets through the mind of the Messiah, as he will witness and consummate those scenes in the earth, and that the prophets made these prophetic records from these impressions, in their language, while the Messiah at the scenes will record, every one of them with the same ideas, but in different language; so that the Messiah must ever strive in his writings to bring about these same scenes the prophets record he will consummate in the earth.

Here I have demonstrated that that everlasting kingdom must come exactly as the prophets saw it coming through the mind of the Messiah, though no man can be shown to have attempted to demonstrate the coming of that everlasting kingdom that shall stand forever" but me, that John Van Buren said, "had his letters that he would find in the hands of men all through this Union, "brought to Washington and compared, to see what I was after, but not in "one of them does he tell, or that he has written any other man, or that he "felt any particular interest in that struggle, where the entire strain laid on "him, who was furnishing the brains alone to all parts of the Union, to carry "the Sub-treasury through, as the speeches, addresses, editorials, and resolutions, in all places ever containing the same ideas, but in different language, "show, though we know that man means to, and will liberate every man in "the earth before he quits it. The beauty of that man's letters was, that they "were perfect balance sheets, in which he never pointed out a wrong without "following that wrong with a demonstration of how to remedy it." So that away back there they knew that I, who could so demonstrate the end from the beginning, meant to, and would bring into the earth a structure of society that would equalize all and give all their rights; in other words, that I would bring into the earth this universal kingdom, that gave all their rights, on that demonstration, though I would not say so then, as I do now.

This makes me, that John said had such powers to demonstrate then and now, see and demonstrate that that universal kingdom must come that the prophets saw the Messiah, through his senses, supplant all the governments in the earth with. Mr. Van Buren had in his hands, more than twenty-one years since, a letter of mine, and I presume he has it yet, that will test whether I in that sought to attain the prophetic scenes, as they record they see them coming through the mind of the Messiah, as will my memorial to the United States Senate, and my letters in the hands of men there and here referred to; and those letters and my memorial to the Senate both show, that my predictions have turned out in every case as I predicted and desired, even in the letter to Mr. Van Buren, where I so go into detail on cause and effect, on what will come.

In addition to this, Mr. Webster, dying shortly after I had gone so into detail in my memorial to the Senate, on this theory of suppressing all these prom-

ises to pay, state and national debts, stocks, and driving all to production, said, "That he and his party and their theories were so exploded in the earth, that there would be nothing remaining of them within fifty years, were it not for the record of the historian of their failures; and nothing could have induced him to have led the life he had, in endeavoring to oppress, distress, and wrong his fellow man as he had, could he have seen it." How often have I, since that memorial was so presented, heard men say, "That Van Buren's administration will be recollected when the administrations of Washington, Jefferson, Jackson, and the Adamses are lost in the vista of time, because it was the administration that was carried on by poor men of mind and integrity, who swerved at nothing, though they know they must be swept out through the elective franchise. The poets and the historians of the greatest ability are ever poor, and so will sympathize with and admire till they worship those men of mind, and condemn the wrongs committed on them in song and in history, till they send them off into the mighty future idolized within a hundred years, while all the preceding and succeeding administrations will be sunk through this same cause into the obscurity of the heroic ages;" while these wise men, that "sought to turn many to righteousness," will, through "these men," have everlasting life, shining as the brightness of the firmament, as the stars forever and ever. Those around them will sleep in the dust of the earth in shame and everlasting contempt."

Mr. Webster said, "That he and his party and their theories were so exploded in the earth, that he, going to sleep in it, would, through the historian sleep in it in everlasting contempt for the wrongs and oppressions he and his party had heaped upon their fellow man. Nothing could have induced him to have led the life he had, wronging, oppressing, and distressing his fellow man, could he have seen it."

I am told Mr. Clay said the same thing dying. I have within a year seen a letter from Mr. Clay, in the handwriting and possession of Major Gano, the special friend of Mr. Clay, who was raised from the spirit world shortly after his death, where he said, "All his efforts in defending the constitution were wrong, and he was wrong in all his theories, and in his efforts in support of them, and was wrong in his efforts to have the slaves liberated in Kentucky, as they, through the tricks and traps of the law, would not have been liberated in his way in fifty years, though they will all be liberated before the time was to commence on my plan, without any law or bloodshed, through a law in nature. All my failures in life came through the pompous arrogance of the churches, and my desire to stand first there. All these churches will be done away with by this same law in nature that will liberate the slaves, and without strife, litigation, or bloodshed; they merely becoming things that were."

The London Journal, I have before shown, said, on the death of Mr. Webster, "That he and Mr. Clay were both dead, having burned out their lives as the candle burns out in the socket, and it made no difference to this nation, as it could not be denied that they had exhausted their lives in endeavoring the oppress, distress, and wrong their fellow man, while they and all their theories had been exploded in the earth by the highest mathematical demonstration man had ever brought forward, where the man had poured out his soul, not alone for the rights of the Indian, or the Malay, nor alone for the rights of the Negro, or the Hottentot, but even for the rights of the interior animals."

Here stands, in every direction, the admission that man never did bring forward so high a demonstration as that man did in favor of the laws of life, annihilating all their theories founded in wrong and oppressions. I

have been quoting the record of the prophet made under the impressions of the prophetic mind, the Messiah, more than twenty-five hundred years since, to show that there the prophet records, under the impressions of the Messiah, that this oblivion and shame awaited these men and their theories, that they say they are doomed to, and for the very wrongs, the prophet records they will be doomed to this eternal oblivion and disgrace for, while I am trying to show these very men, sinking themselves and their theories and their party into this eternal oblivion and disgrace, sitting in the judgment seat, make the men who so annihilated them in the earth, "shine as the firmament, as the stars forever and ever," as the prophet did, recording under the impressions of the Messiah's mind, because these men had been so righteous and just to the laws of life, as the mind impressed on the prophet, he would on his senses in the earth.

This entire theory is founded on that to the consummation of the prophetic scenes the prophetic mind must ever remain the same, and impress the same ideas on all other minds, who would ever communicate these ideas in different language, and that the same ideas were impressed on these men, who rose into the judgment seat and pronounced the same judgment on themselves, but in different language, from what Daniel did on these ideas, scenes, that were impressed on him by the Messiah; and that it was done exactly as John Van Buren said, where "He defied the man to be produced, who had "that man's letter, that had not seen, thought, felt, acted, and done as the "man wanted him to, though he would as quick write a man opposed to "him as for him, and never knew a man he wrote, or they him." This very statement was in my memorial to the Senate, where John Van Buren was further sustained in this statement, that I made every man see, feel, think, and act, as I wanted him to, in Mr. Clay and Webster, and that Senate, yielding to my theory contained in that memorial, until they felt, saw, thought, reflected, and acted, through my mind on it, as did the prophets through the mind of the Messiah, as I have shown.

Mr. Hunter, on the 13th of last March, said in the Senate, quoting the last of my petition he had presented there six years previously, "Perhaps at this "moment the heart of Young America is pondering a thing that neither the "Senator from New York nor I dream of—searching out, nursing, and guiding "the tendencies of time, into the mighty future, and into new forms of govern- "ment, which other great nations are engaged in. The spoils of nations that "have been accumulating for centuries, are now attracting the attention of the "great powers in Europe. The eagles are gathered to the feast, but one, the "youngest, is absent. Such a state of things cannot long endure; our institu- "tions for empire are lost." To realize these things, Young America sees coming in the one universal empire, that makes them return to the producers these accumulated spoils of centuries they have withheld from them, and so "divides "them for gain."

Blackwood, Feb. 1858, page 236, says, "Two years ago, a democratic move- "ment shook most of the thrones in Europe, through an equitable re-construc- "tion of society, as it had been predicted it would, which alarmed wealth, which "enlisted the despot and re-enlisted and exalted the priest, and sacrificed polit- "ical liberty and intellectual liberty, and submitted to imperial government, "and shuffled on the cloak of hypocrisy, to counteract this equitable re-con- "struction of society that had so upset their thrones."

On each of these a mind impressed them and the nations through his prophecies, that he had been dividing the land for gain, and would distribute their spoils of centuries, while these nations and these other interests were struggling to retain them against the man. So that in every place they find tha

man struggling "to divide the land for gain," as the prophet saw he would. I need not again refer to Mr. Calhoun's saying, that it would be so divided, and this structure of society must pass out of the earth before twenty-five years from now, to sustain me, in that they all see the property has to be returned to the producers, and divided for gain, as the prophets recorded it would be under the impressions of the Messiah, on his senses in the earth.

After the election of Pierce as President, and about eight months after my petition had been presented in the United States Senate, the New York Herald said it had elected the President, and Ohio must have the Secretaryship of the Treasury, which I saw copied into the papers of many other States of this Union. I saw no paper that repudiated that article, though from the foundation of the government, out of thirteen States to then when there were thirty States, or till now, seventy years, there cannot be another case shown where the papers of the party succeeding, have pointed out the name of the State that should have any Secretaryship, not to say the most essential one, as I had just demonstrated that to be, which the Herald and the papers throughout the Union gave the democracy of Ohio, who never had a Secretary or a foreign minister, so far as I can recollect. On this evidence staring them in the face, till there could be no mistake of who or why the papers of the other States insisted she must have that Secretaryship and no other; all can see who were the persons the Legislature recommended for that or any other place they could get in the government; but their recommendations for office were as idle as if they had called up spirits from the vasty deep, though so many papers had, without a dissentient, said Ohio should have that Secretaryship. But that they may understand this better, Judge Moore told me Marcy said to him, about August, 1853, as Secretary of State, "That the entire administration wanted Ohio to have the Secretaryship of the Treasury, but we certainly did not want the men the Legislature recommended. So long as those fices stand in the way, barking in Ohio, there can be no more democratic support from there for us, as the men that have so long carried the democracy in Ohio are sick and worn out by having these fices incessantly barking before them, and calling for the fattest places, when they have done nothing and cannot do anything but stick themselves ahead through their impudence, that will be no longer tolerated there; so they will be left to row the democracy through in Ohio. It will amount to nothing, but it is the best we can do, as the man we wanted for Secretary of the Treasury is such a fool in Ohio that they throw stones at him, though we think that man knows more than any man in the State or the Union, and that the democracy are more indebted to him than to any man in the Union. His specifications are ever as accurate as an indictment, and investigated, they ever prove true, from him who is ever read up and does not forget. We would rather keep that man still than all the men in your State, and we certainly could not do it by appointing any man to office the Legislature recommended for office; and we certainly could not give him the Secretaryship of the Treasury, and the forty millions in the Treasury would not appease him with any thing else. So it is good-bye to the Ohio democracy; that man will pursue the democracy till he has sundered them to atoms about that Secretaryship. Such is the ill will felt towards the men that have been thrust forward by the Ohio democracy."

Some four years since, I was attending to some business, while I found I was discussing, by Charles Fox to others, that he told, "That is the man we have struggled so to put down, that turned over the county, State, and Union, when we should have let him have come into the government, where we all would have had our rights; but instead of that, we found out for the democracy that Reed, Caldwell, Warden, Pugh, and Matthews, were extremely promis-

"ing youths, and run our arses off, sticking them in his way, villifying and persecuting him in every way and manner we could; but any man can see, looking at him, that he has never let down upon us, or changed a plan, showing that he still sees the way to bring himself again into power, and will, as surely as there is a God in heaven, when he will take good care that we nor these promising youths are not in his way, and he will make us feel that he is in power, and we must atone for these wrongs we have committed on him. I wish my damned arse had dropped off me, rather than I should have worn it out in running and sticking these things in his way, where we and they have all got to come out of there, and feel the wrongs we have committed on him."

I was standing across the room, about the first of March, 1858, when Rufus King, spreading himself like a peacock, said to Fox, who came up to him, "That he (meaning me) is the man who says the Superior Court forged the record to cheat him out of his money." Fox replied, "There can be no mistake that the Superior Court have altered that record." I thought Rufus Spread Eagle, Esq., would have drooped down till a quart cup would have covered him over.

My explanation of what Marcy told Moore, is, that he felt, thought, acted, and reflected through the mind in Ohio, and spoke his sentiments, but in different language, just as the prophets used to have the thoughts, feelings, acts, and reflections of the Messiah impressed on them, which they used to record in their language. I am borne out in this explanation by what Governor Chase said, "That every man in the United States Senate gave up that I was the inventor and author of the Sub-treasury, and the man that alone furnished the brains to put it through, and believed every word I said in the petition, where I said, among other things, that I and not they had governed the nation for the last sixteen years." I have before stated that John Van Buren said, in 1848, "That I had furnished alone the brains and demonstrations that put through the Sub-treasury, and had governed this nation for the last sixteen years, as my letters, that he would find in the hands of men all through this Union, should show, and nothing that he had said, and he defied the man to be produced, that had one of my letters, who had not done exactly as I wanted him to." I have shown the British Ministry said, in 1847, "That the man who governed this nation, and held it to his policy with a hand and will of iron, sat behind the government, and out of sight." I have furnished the highest mathematical demonstration that man ever produced, showing that on this subject these men all felt, thought, reflected, and expressed the opinions of one mind, as completely as the prophets did the opinions of the Messiah.

Mr. Clay and Mr. Webster, concurring in the opinions of that one mind, show the same thing; as did Peel, saying, as Premier of England, "He would repudiate the national debt, repeal the laws levying duties on imports, prohibit the issue and circulation of promises to pay, repeal the laws of primogeniture, wills, and entail, and drive all to production at that measure for its price that all have to wring up by labor, but he would defeat the American policy and save England;" thus threatening to do what was sought to be done here through the American policy, until we cannot help seeing he was driven to make these threats, by looking through the mind that all these others did, and having the thoughts, purposes, and reflections impressed on him cut of that mind, as all these others had, which he saw, and said was the way to sustain the most active, happy, vigorous life with these materials, as the mind he looked through said, as well as did all other minds referred to.

Mr. Van Buren said, signing the Sub-treasury bill, as I saw it stated, "I sign my death warrant forever politically; but, though this seals my political

“career forever, yet it alone, of all the acts of my administration, will survive”
 “and forever annihilate the other party, and all their theories, in the earth.”
 He said, “The sober second thoughts of the people were the best, and would prevail.” I stated the first of these propositions by telling him, “The other party had so over-reached General Jackson in this political maneuvering, and had so impoverished and discouraged his partizans, that there was nothing left for him, who could never again be President, but to bury the other party in the very grave they had dug for him and his party, which he could do, as all their strength and political power laid in their debts—their promises to pay, their poverty—without their ever perceiving what he was at, by merely continuing to do what the constitution now compelled him to do, which was to collect, retain, and pay out, through the great money-dealer, the nation, specie, the money of commerce that all have to wring up by labor, and to establish a treasury with branches in all the principal commercial places in the Union, where this specie should be retained and paid out, to which he should add the power of exchange, on the actual deposit of specie, through which he would stop all their promises to pay, their debts, their poverty, from going into the treasury of the great money-dealer, the nation, that came home to every man’s door through the post offices, and so would be incessantly driving their notes back on them for payment in the money of commerce, to get their letters out of the post office, which they would have to wring up by labor, that would compel them to add to productions an amount equal to what they previously acquired by having their notes received, retained, and paid out as the money of the government, the mint, and having those notes left with them to bank on—on their debts, their poverty—the same as if it were the coin of the nation to other bankers.”

I wrote him, “This power of exchange attached to the treasury would eventually suppress all their notes, and drive all to production, when they would lose control of the government as long as time lasted, and so intimated the everlasting kingdom to him, showing him that it would break in pieces, tumble down, and absorb all the kingdoms in the commercial world into her.” I wrote him, “That through this policy, which would drive all to wring up their money and subsistence by labor, and so compel all to produce the same measure of price in the money of commerce, where we had such a redundancy of the materials for production and subsistence compared with the inhabitants of any other nation, while this policy would so protect and increase our producers and productions, by opening the markets of the earth for their low-priced redundant productions, and through these low prices close our markets against their imports, and so give employment, subsistence, and wealth to all, till these producers, who would in this coming presidential election fly to the other party, and act in it like wolves thirsting for your (Mr. Van Buren) blood, delighted in their poverty and goaded on to despair at having the entire policy of General Jackson fail, that they followed because they thought he was wiser, stronger, larger, and more far-seeing than any other man in the nation, which is knocked out of them by this universal bankruptcy, that shows them that General Jackson cannot control the nation in this trying emergency; so they will try to throw the blame of their failures from General Jackson by endeavoring to wreak their vengeance on you, putting on the harness of the other party, pleased at having this excuse furnished them, while, in the mean time, through this policy, they will become easy and rich in their circumstances before the next succeeding presidential election, when they will return to the democracy and carry that election for them, on the severest election struggle this nation ever has or will witness, as both parties will have a premonition that one or the

“other of them and their theories must cease then in the nation forever. That election will annihilate the Whigs and all their theories in governments forever; but you, Mr. Van Buren, who will have every prospect in favor of your being that President elect, will be thrown overboard, on the grounds of availability, for a man across the river here, in this central mountain region, who will be so obscure, that neither you nor I dream of him.”

This is what John Van Buren referred to in his speech in the Fifth Street Market, where he said, “James K. Polk was President by accident,” thinking the man heard him, he said, “had governed this nation for the last sixteen years, sitting behind the democracy in Hamilton county, as his letters should show, that he would find lying in the hands of men all through this Union, and nothing the man should say, as they shall show, Britain never produced such a statesman, nor this nation such brains. In them he has for the entire sixteen years, laid down these elections from cause and effect, but in that case he left it to accident who should be the man in all this central mountain region of obscurity, that would be selected for President, which makes him President through that accident, where in all other cases the man did it through design.

Here again the minds both saw it was the everlasting kingdom that was to stand forever, and was never to get into other people’s hands, as Mr. Van Buren said, signing the Sub-treasury bill, “That it swept him away forever politically, yet that would survive against the party that would sweep him out on account of it, and eradicate them and all their theories from the earth forever.” So that the prophecies did not begin here, but back in May, 1837, and wonderful faith had Mr. Van Buren in them then, till it was with him, “that that is determined shall be done.” So he sealed his doom politically signing that bill, on account of which the other party was to come in; yet that measure was to survive, that on the prophecy called for the death of his successor before he met Congress, through which it was to survive, and his party was in the next following election to succeed, but he (Mr. Van Buren) was to be thrown overboard. The best comment on the death of General Harrison, and the incidents connected with it and him after his election, are in the *Globe*, written by Frank P. Blair, with, as any man can see, a full knowledge of the prediction to Mr. Van Buren in May, 1837, on what would happen the man who would sweep him out.

I need not carry that further to show, that all these men saw as I did, and saw “the universal kingdom that is to be set up by the God of heaven, that shall not be destroyed, or be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever,” coming as the prophets did, and saw it in the same way coming, and to attain the same end, as there is not a contradiction in all these men, in one thing, through their entire statement, as recorded by the prophets, and these men that all stand on the law in nature, through which Cæsar, miles off, compelled the mind of Brutus to act, feel, reflect, think, and see things as Cæsar did, when Cæsar challenged Brutus through the impressions of his mind, to “Meet me to-morrow at Philippi;” just as the prophets, under the impressions of the mind of the Messiah, had the impressions, thoughts, feelings, and scenes of his mind with his senses on at the scenes impressed on them, which mind was an unit, in which was rooted all the scenes, thoughts, reflections, and knowledge that mind would attain to on its senses, the only time it could impress its scenes on the like senses of the prophets. So that Cæsar was then to Brutus what the record of the prophets shows the Messiah was to them so far back as man has a record, and exactly what I have shown I was to all these men, where minds come into the play and impressed their scenes, their thoughts,

their reflections, their purposes, and what they would attain to on other minds, till they saw as the man did.

The organs of the two parties turned to in May and June, 1837, and before and after, still extant, will show that a very different General from General Jackson then came into the saddle, who restored order in his "rapsallion unterrified crew," and made them throw away their flints and use the cold steel in the party "that had all the decency, learning, understanding, talents, and wealth," till they boasted "they could buy up or kill any man the unterrified" "could produce, who had mind enough to wrest these from them, and they" "would, before the scepter should depart from the Whig party, or a law-giver" "from between their feet." I have heard them say this more times than I have fingers and toes before 1837, yet the evidence I referred to shows that before the last of August, 1837, the democracy had the field and the talents, and were putting the cold steel to them by land and sea, without being terrified in the least, when their editors and orators commenced wheedling the democracy to sustain General Jackson's "pet banks, half-way houses," and insisted it would be ungrateful in them to abandon them so, after General Jackson had made them, and came down from bloviating over banks, and tariffs, and the wisdom of Britain, as shown in them and her national debts, and commenced introducing their reasons for sustaining these things, the democracy had so already drawn the wind out of them, in so short a time.

Before the first of March, 1838, so pressed and let down were they, by the minds and reasoning of the party that used to be "the unterrified" under General Jackson, that on Mr. Calhoun finishing "THE SPEECH OF THE SUB-TREASURY," Mr. Clay rose in his place in the United States Senate, and said that speech demanded a special reply from him. The reply he made to that speech would do for the Whig party, but not then for the other party that were using the cold steel, driving in the other party and retrieving what they had lost under General Jackson. Frank P. Blair used to come down, riding over them in his Globe, Ajax-like, "asking alone for light, and scorning to ask for more to give it to them under their shirt-tails," while they used to insist it was so dirty and blackguard, that in all their "decency, talents, learning, wealth, and understanding," they could not produce a man who could resist that paper.

Through the superior general that then came into the saddle, and the superior minds and discipline that then came in, General Jackson's "pet banks, half-way houses," and his "unterrified rapsallion crew," as that General insisted "he would have nothing to do with them and their fandangoes, except to kill the man that came into the Presidency through that senseless crew;" and all the measures, policy of his administration, were abandoned, as all the papers and speeches then show, and the Sub-treasury, carried through, then that did and was intended to annihilate General Jackson's entire policy, as Mr. Van Buren held it in writing from me, devising the policy, showing they were abandoned with "the unterrified." But the party that had "all the decency, understanding, wealth, talents, respectability, learning, functions, piety, faith, hope, and charity," were not to be thus foiled, so they enlisted "the unterrified rapsallion crew," (Oh! rag-edio!) who used to keep General Jackson in such an eternal sweat, till no one could help seeing their presence and assistance were to be scorned as sincerely as Judge Mannypenny did the assistance of his yellow girl, but they were so handy that they could not help letting down a peg lower in their claims for their use, and so through that use killed their President elect, so closely then and there had the new general that had so recently come to the saddle pressed them, who used to put General Jackson through without cracking wind, and had so completely eradicated him and his policy out of the earth, that not a man attempted to show how to retrieve the

battle-field until I came into the saddle, holding in my hands, and handing to the marshals the diagrams demonstrating the end from the commencement, annihilating forever them and all their theories out of the earth throughout, till no man can show on them now the end has been attained on them, where it did not turn out as I then demonstrated, or where I have ever wanted to change a thing to this time, or on their working now would, though the Whig party then said the democracy, till the editors and speakers so went at them on the Sub-treasury, that no man has ever demonstrated was wrong in a thing on the laws of life, was non-committal on a policy, and wanted them to devise the remedy for the mistakes in General Jackson's policy. So had they harped on this inability of the democracy to produce a man who could devise a policy to meet that trying emergency, that could be remedied alone through their vast intellects, that compassed the God of heaven, that they never would admit Mr. Van Buren had committed himself to any policy, though all other governments will say that so completely did he commit himself to a policy, that the instant "Gubernator" took the helm, he slipped and buoyed her cables, and left her anchors in General Jackson's anchoring ground for "the unterrified" to anchor by for ages to come, clewed home her sails, put down the helm, and put the ship of state to sea, and never let her out of his hands, and never will, as she is, through the policy he then placed on her, to be "an eternal kingdom, and stand forever; and through that policy, that was so just to the laws of life, break in pieces and consume all those other kingdoms."

Mr. Webster admitted this, saying dying, "That he and his party and their theories were so exploded in the earth, that there would be nothing left of them within fifty years, were it not for the record of the historian of their failures; and nothing could have induced him to lead the life he had, in endeavoring to oppress, distress, and wrong his fellow man, could he have seen "it." Here he admitted a policy had been introduced that was sufficiently committal to eradicate him and all his theories, and that of his party, out of the earth forever, and he admitted they were founded in oppressions, wrongs, and distress upon his fellow man.

All the men of intelligence in the Whig party then knew that man never had or could more completely abandon a policy and commit himself to another, than had Mr. Van Buren abandoned General Jackson's policy, and adopted a different one, as they were incessantly insisting Mr. Van Buren was not serious in his recommendation of the Sub-treasury, as it would be and was base ingratitude in him and the democracy to abandon the "pet banks, Gen. Jackson's half-way houses, where they had made them, and adopt the Sub-treasury;" but they had started out on their chargers too soon, with their lesson memorized, that the democracy had not the man who could devise a policy to meet that emergency; so on that the democracy were going to be non-committal, until they had, through their superior intellects, furnished the nation with a remedy for General Jackson's mistakes, that had plunged the nation, and every body and thing in it, into this universal bankruptcy. They having so started out on their prophetic mission, could not admit that in every direction they were met by a policy, through the Sub-treasury, devised by the other party, which would eradicate them, and all their theories, and that of General Jackson, out of the earth.

No man of discernment, turning back to the organs of the two parties then, and their speeches and addresses, can avoid seeing, that the democracy have the advantage, and adhere to their subject much the best, and see the thing they are after much the best; while they cannot help seeing, looking through these same lights, that the other party either did not or intended not to know what the democracy intended to attain by their plan. They in the same way

can see, the democracy were determined and certain they would ultimately succeed, while the other party shows, by the different subterfuges they resorted to then, that their leaders, instead of meeting that issue, were conscious they had no General Jackson to contend with, or his rascallions, but with a general that was to them what Cæsar was to Brutus, in every place present in mind, challenging them to come to the struggle, where they would be ruined, while the man "that never wrote a man a letter on the Sub-treasury, said John Van Buren, that the man did not assist him, and do as he wanted him to, was every place in mind present, encouraging and assisting the weak knees and feeble hands" of his partizans, till they felt his eternal presence, caring and watching over them; while the Whig captains and their partizans felt certain that they were ultimately to be eradicated, and all their theories, out of the earth, where they had pursued General Jackson with such continued confidence of success, till they attained the very place they desired to reach, when it was picked up on those great statesmen, and carried so far beyond where they could see, that it was to them what the people's law-suits used to be with Longworth, who, they said, carried them so far in law that they never could find them any more. So the historian, when he comes to this pile, and sees what I say the Sub-treasury with the power of exchange was intended for, and examines for himself, and finds what it was intended for, and turns back on the journals, and the addresses, and the speeches, still extant, will be astounded to see how ignorant of what was going on, and the scheme they had to meet, were the great American statesmen, as he will be at the accuracy with which the captains on the other side saw what his party would attain through it, and put that at them, alike scorning them and General Jackson, where the play was carried so far that they never could find it. The stupid ignorance of what was then going on in this nation on the test I point out, with the great American statesmen, after they fixed it up to their hearts' content in that universal bankruptcy, can only be equaled by what a preacher, making political speeches in 1840, said of "the unterrified," that he knew, as soon as he saw them, who had no souls, God having made them, as he did others, and set them out to dry, when the devil run off with them, infusing life into them, so that God could never find them any more; just as the schemes of the great American statesmen were run off with, when they got them into one universal bankruptcy, till they could never find them any more. Nor could they after find out where they were themselves, stalking the land as troubled spirits, as the historian, on the tests I have pointed out, referred to, must record, and end these great constitutional lawyers and statesmen in having their case carried so far by the Sub-treasury that they could never find it again, as there is not a speech, address, editorial, or prophesy, then extant, that shows they knew what was the question at issue, in that struggle.

All governments and men of discernment will look at this through the test I put, and will so see that the great American statesmen, and General Jackson, and the American people, and the democracy, had no more to do with the making or unmaking of the Sub-treasury, than had the man in the moon, while it was the work of a few men, who put their wills at work and put it through by design, and not by accident, knowing its entire bearings and workings before they commenced as well as they do now, and then intended to trip up those great men with it, without their ever knowing what was going on, as the historian will have to record they did not, while it was intended to haul up the constitutional slack of the arse of their trowsers, by compelling all to measure price with the same coin that all have to wring up by labor.

From 1832 to 1836, the representatives from this county, returning from the seat of government, used to say, that unless the damnable doctrines dissemin-

ated in this county ceased, that the Legislature would set the county out of the State if they could; and they, the representatives of this county, were so annoyed and ashamed of these doctrines here disseminated, that they did not know what to do. From 1838 to 1848, it was at the seat of government, you rats from the county of Hamilton, where John Van Buren said, "The Union showed that the man sat out of sight who had governed this nation for the sixteen years previous to 1848, and his letters should show it, that he would find in the hands of men all through this Union, and nothing that man should say;" and where was the man Charles Fox said "had turned over the county, State, and Union," are sent up here by a man out of sight, in your county, who is the greatest man that ever trod the State, as the roads, in all directions, of pounded stones, coming into your city show, as do the gardens, fields, orchards, shops, stores, and houses, forges, furnaces, and all other indications of wealth, production, and prosperity that have been accumulated into that county by design, and not by accident, within a few years through the policy of that man, till every thing seems to prosper in that county and city, in that man's hands, until they have left every thing behind them in this State, through his hidden policy, who could no more come here from you rats thrusting yourselves in his way, than he could carry the city and county here, though you could not come here an instant were it not for that man, who keeps all things in order there, and sends you here, that we can run over rough-shod, though we cannot run over that man, or his city and county, or show any thing in the State that is not comparatively waste and wilderness compared with them. Go home, you rats! that we can make fly as the chaff does on a summer's threshing-floor, and send up here the man who sends you here, that we could not make fly, whose doctrines you attempt to expound, and let us hear him on them, that we could listen to with admiration on his policy, through which he has so prospered all things in your city and county, till they show the State never had a man that was his equal in wisdom. So they thought Hamilton county had a man in it that held it to his policy, till he showed a pattern for the entire State to seek after, to attain prosperity. John Van Buren said, "No discerning man, looking on this Union, could help seeing the man who had governed this nation for the last sixteen years previous to 1848, had sat out of sight in Hamilton county, than he could, looking at the circling waves, help seeing where the heavy substance had entered the water."

About the last of November, 1837, the faithful and their executive committee, "the unterrified democracy," met in this county and repudiated the Sub-treasury secretly, because they were certain it was the emanation of the crazy brains of James Riley, who should not dictate that policy to them. William Parry then offered a resolution, stating that they having come to the conclusion that it was expedient and sound democratic doctrine to repudiate the Sub-treasury, repudiated Martin Van Buren, the President, along with it. Here the faithful, "the unterrified," and their executive committee, squat and broke, though it now astonishes the natives to see the efforts of J. J. Faran, in his Enquirer, in consideration of the post-office fat in the sum of \$10,000 a year, where all he has done, and "the unterrified" with him, are not worth ten dollars to the laws of life, showing how the Dawsons and the Farans, and "the unterrified," struggled for the Sub-treasury, though every person of discernment will see, examining this to see what the Sub-treasury was—that they never had brains to see as far the Sub-treasury man could through his functions—so that they had no more knowledge of it than had those who represented it as a great serpent crawling over the earth. Their productions to this day, which have emanated from their donkey brains on the Sub-treasury, will show, com-

paring them with what I say the Sub-treasury was for, and what it was intended to attain, where all men of discernment will say I am right, and that they know no more about it, and could no more have sustained and put it through with their bedlam brains, than could donkeys.

John Van Buren said, "The Sub-treasury man, sitting behind the democracy in Hamilton county, Ohio, ever carried it forward on a demonstration, in the shape of merchants' balance-sheets, where he held the disease in one hand and the remedy in the other, and found no wrong where he had not a remedy ; while he never wrote a man who was not equal to the anticipated struggle, so that the Sub-treasury man carried it through on the superior intellects of this nation, by changing men whom he relied on, feeling that he was the general of the Sub-treasury, and not the Dawsons, or the Farans, or "the untterrified." John Van Buren said, "That it made no difference in what part of the Union the speech was made for the Sub-treasury, or to the democracy, then, or the address or the resolutions were put forth, as they could all be found in that man's balance-sheets, who eliminated all the ideas for the democracy in this nation for the sixteen years previous to 1848 ; and he defied a case to be shown where that man, or the democracy, had, during all that time, made a mistake under that general. Britain never produced such a statesman, nor this nation such brains, as his letters shall show, that I will find lying in the hands of men all through this Union, and nothing that man, sitting out of sight, behind the democracy, in Hamilton county, Ohio, shall say."

I have shown that on my petition being presented to the United States Senate, disclosing what the Sub-treasury was intended for, and had attained to, that the Constitutionalist, the then organ of the French government, said, "They had now found out what the American policy was, and it was shown to be "the most grasping that man had ever devised." I have shown that, over and over again, the organs of the French government, during the war in the Crimea, "insisted that the nation must not increase its circulating medium "through loans, and thereby stop production at that enhanced price for exports, "and bring in imports through the enhanced prices, so they must raise by "taxes, as they went along, the money to meet the expenses of that war."

I have shown that recently the ironmongers in France, "informed the government they could not carry on their business unless an additional duty was "levied on imported iron, which the government informed them they would "take under consideration, and did, answering them, that if the government "levied an additional duty on imported iron, that it would increase their circulating medium, and through it enhance the price of all production, and "so stop exports at this increased price, for their cost of production, and bring "in imports, competing at this enhanced price for the cost of production "brought about by an increase of duties on imported iron, and so increasing "the nation's circulating medium, and stop its productions." Each of these cases shows that the French government looked into my "grasping theory and policy," and adhered to it in each of these cases, that sought to suppress all credits, stocks, loans, and debts, and to annihilate all duties, and drive all to production at the measure for its price that all have to wring up by labor, and so compel all to produce their subsistence.

That government, through my "grasping policy exposed," goes for annihilating all duties on imports, and for contracting the circulating medium, as is twice there shown, and against the extension of credit for that reason, as I have shown Peel did, and for driving to production at the measure for its price of the money of commerce that all have to wring up by labor. So that through "my grasping policy" exposed, they go for annihilating, as the above shows, the British and American systems of tariffs, banks of issue, extension of credit,

loans, and national debts, which annihilates all the great American statesmen, and General Jackson's "judicious tariff," and his "pet banks of issue, half-way houses," and adopts my policy, that drives all to production at that measure for its price that all have to wring up by labor. It is very considerable to see "that the great American statesmen stood up as princes for the people in such a time of trouble, as they said, as never was since there was a nation in the earth even to that same time," but little better than twenty-one years ago, and "defied the man to be produced who could lead out of that time of trouble; but they, the great princes that stood in God for the dear people," when a man came and held out a theory without it ever straining him enough to make him crack wind, carrying out between two chips these great American statesmen princes, and all their theories, that stood in God for "the dear people;" so that there was not a thing left of them in the earth, and of all their theories, or in any government in the earth, within ten years after they defied the man to be produced that could lead out of that time of trouble, but them that the man had not so exploded, so that they and their theories had not died out into seed in God.

These great princes, that so stood for "the dear people," having died out into seed, and all their theories in God, exactly when and as I, by design and not by accident, demonstrated that they would, from cause and effect, so clearly and effectually did I then pursue them, while the Farans and the Dawsons were then craven insects crawling on their bellies, bared on the earth, to the other party, defying them to produce the man who could devise a policy that would retrieve this nation from the disasters General Jackson had got her into, through his "judicious tariffs and pet banks, half-way houses," are now the Sub-treasury, having worked exactly as I demonstrated it would from the beginning, the only thing that ever was enacted in this government that the end of was demonstrated from the beginning, finding the required policy that they were challenged to produce the man who would devise it, I produced, ("For I beheld, and there was no man, even among them, and there was no counsellor, that when I asked of them, could answer a word," 41 Isa. 28), think there is nothing left for them but to appropriate it, through the government money, to the Dawsons and the Farans, and "the unterrified," though the prophet, recording under the impressions of the Messiah's mind in the earth, with his senses on, records the Messiah impresses on him, the prophet, that he, the Messiah, with his senses on in the earth, will not take the say-so of the Farans, "the unterrified," or the Dawsons, that they made the Sub-treasury, but they, putting themselves forward as counsellors, must furnish the demonstration, showing that they did it, or receive a red-hot iron up their fart-holes, and that of "the unterrified," if they cannot furnish the demonstration, showing they made the Sub-treasury, as they assert.

We are here on sacred ground, where the man demonstrated throughout, the end from the beginning, and predicted it, in addition, and on my interpretation of these prophecies, they are but the scenes, thoughts, and reflections of the Messiah, impressed on the prophets by the Messiah through a mesmeric connection, as the Messiah will witness the scenes in the earth on his senses, the only time his senses could be registered on the like senses of the prophets. This would make the prophets but the biographers and historians of the Messiah, in advance of his scenes, thoughts, acts, purposes, and reflections on them, making the record through his impressions on them ever in their language.

About two years ago, the Rev. Dr. Fisher, of the Second Presbyterian Church, undertook to explain the prophecies, where he showed the great difficulty in understanding them was, that they ever were recorded in separate, dis-

connected scenes, till it was impossible to connect them together into a collected, intelligent story, which had ever caused them to remain a sealed book to man. I wrote him the prophecies were the thoughts, feelings, reflections, acts, purposes, history, and biography of a man in life, recorded by his biographers and historians in advance, under the mesmeric control of his mind, in their language, as he will witness and consummate these scenes in the earth, making the Messiah and his scenes then to the prophets what the scenes will be to him. This so, every scene must be impressed on the prophets separately, as the Messiah could have but one scene so concentrated in his mind, that he could impress a drawing of that scene on the prophets, as they could get but one, they could record no more than that scene at a time. I was further sustained in this theory of the prophecies by that no prophet pretended to record the means used by the Messiah in attaining any one of the prophetic scenes, as we could see they should not on my theory, as the mind would not be sufficiently concentrated in this reasoning course to concentrate itself and to view the scene crushing the prophet's mind into the same contemplation of it, as the mind of the Messiah had in no place until it had completed the scene, and concentrated itself in contemplation of that completed scene.

I am further sustained in this theory, by that on that explanation of the prophecies, I read (11 Dan. 33, "And they that understand among the people shall instruct many, yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. 35. And some of them of understanding shall fail to try them, and to purge, and to make them white even to the time of the end, because it is yet for a time appointed"), that the prophet connected into the mind of the Messiah, and could see the destruction of human life going on in the Crimea, which the prophet whined round the Messiah, that showed him he could stop it, to act and stop it, which the Messiah consenting through his mind as he impressed on the prophet to do. The prophet, finding he is going to act, excuses his not acting before, by attributing it to the Farans, the Dawsons, the Buchanans, and "the unterrified democracy," that the prophet has impressed on his mind by the Messiah, that I have helped these ungrateful rascals with a very little help who have the Farans, the Dawsons, and "the unterrified" for their instructors, and they tell them I have done nothing, while they insist all their assistance has come through them, till these villains have carried these wrongs so far in their misinstruction of the people, that the Messiah was disposed to let the people and their leaders travel the downward road together, without acting further for the ungrateful rascals that are led off and devoured by such treacherous, black-hearted villains.

I am sustained further in this explanation of the prophecies in the next verse, where the Messiah opens his mind, expands it, till the prophet can see through it into the very God, and says the Messiah will have his will in all things, "for that that is determined shall be done," is with him done, as Mr. Van Buren will say, what I wrote should be done, was with me done in every case; so the prophet who had so recently implored the Messiah to act, seeing through his mind opened into the Deity, that he will put the Farans, the Dawsons, the Buchanans, and "the unterrified" through, for all they have done to him, turns against him, recording he is not controlled by the God of his fathers, nor the desire of women, so he is not for sale in the market, as these people are in his way. Ten thousand dollars a year of government stealings would have no effect on that proud man, whom God never permitted to have an idea come into his head as to possessions short of this earth for his empire. Any man looking at that, cannot help seeing that the prophet could see through the mind of

the Messiah no faster than the Messiah opened his mind to the prophet, so that the prophet is but recording the mind, thoughts, and scenes of the Messiah, as they cannot help seeing that the prophet, incessantly wheedling the Messiah to act, turns against him the instant he acts so that the prophet can see the end he intends to attain, showing the prophet could not see what he could do till showed him, as the prophet records his desire that the thing shall be done is the thing done.

On this explanation of the prophecies, I never heard any further attempt at an explanation of them by Dr. Fisher. On that explanation, the Messiah in favor of the Sub-treasury would be worth all that team of yours that you could thatch on to the nation, as his will would be the Sub-treasury, while your wills would be annihilated by his. Mr. Van Buren will say, my will was the Sub-treasury, and the will of your entire team has ever been annihilated, and the combined will of the nation, when it has so often come up to a struggle over that and these recent two different bankruptcies, have come off through this struggle of mind over that where the government, and Wall street, and her sharpers, thieves, bankers, brokers, and stock-gamblers, have had to succumb to the Sub-treasury man, and not to the Faran team.

The grand team on which the Sub-treasury rests its foundation, have not got their eyes open to this yet, so I will ask this herculean team, on which the Sub-treasury is based, hear them talk, what they suppose Mr. Van Buren must have thought in May, 1837, when "the unterrified" were so challenged by the other party to produce the man who could devise a policy that would extricate the nation from the ruin General Jackson had brought upon it through his policy, receiving my policy to retrieve all that Jackson had lost, and more too. predicting results in every direction on my demonstrations, and standing up, like Ajax, praying alone for light, and scorning, like him, to pray for more, declaring I would put them through on that, till it stands there, my will shall be the thing done on them, as the results since have shown it was then done in God, and acting on it as he did, had he not thought and felt as I did that wrote, the elections of the other party should be rendered abortions, through the combined will that would come in to thwart them and their great minds in the struggle over that policy, they had challenged the democracy to furnish the man who could devise it without requiring him to furnish mind enough in addition to demonstrate it through, and kill their men attempting to wrest it from him, as he had to contract getting it adopted.

"The unterrified," and their great Faran and Dawson team, and ten-cent jimmy, will still find this too abstruse for their vast minds, that hear them blather, we are indebted to for the Sub-treasury. So I will say, on my explanation of these prophecies, the Messiah could but impress on the prophets the scenes he would witness on senses like theirs in the earth, and while he had these senses on, the only time he could impress on their like earthly senses his scenes, and have them there registered. So that the Messiah must ever be the same to the prophets and to himself on the same scene; so he impresses on the king in the second Daniel, that when he is in senses in the earth, the people's concession of government will be a great devouring tub of guts and turd, in human form, that devours and destroys all their good things, which caused me to say, writing Mr. Van Buren in May, 1837, "That the people conceived he was larger, wiser, stronger, and more capable than any other man in the nation, though you and I know, there may be in it thousands your superior in all these things; yet the people will neither forget you or forgive, if they imagine you can be surpassed in one of these things, by a man in the nation;" showing that I insisted to Mr. Van Buren then that the people's conception of government, as I then understood them, was a great devour-

ing tub of turd and guts, just as the mind of the Messiah impressed on the king, that would be the conception the dear people would have of human government, when he would have his senses on in the earth. So that the king and the President had the same description given to them of the people's conception of human government, though thousands of years had intervened, till there is such a sameness in each description of the conception of the people of human government to my senses, that no discerning mind can help seeing that they both originated in the ridiculous conception of the same mind of the people's ideas of government, that no other mind could originate, but that mind that scorned and spurned, as tubs of guts and turd, the people's great adored; while all other minds sought their place, as the consummation of their earthly hopes, and so could not furnish either of these ridiculous conceptions for the people of human government.

"The unterrified," led on by their great captains, will not squat at this, as that dream in the second Daniel might have happened; so, as I might have happened to write Mr. Van Buren that was their ridiculous conception of human government. So I happened to write Mr. Van Buren at the same time, "That by pursuing the policy I pointed out with the nation's finances, he would so over-reach the great American statesmen, and surprise them, that they would sit on their chargers, ready to run the race, when they would be shown the race-course had been run out from under them." So making them more ridiculous than the mind of the Messiah impressed on the king, they would be to his senses, or than I made them in my other description to Mr. Van Buren. I made them there what the mind of the Messiah impressed on the prophet was their doom (40 Isa. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. 6. The voice said, Cry; and he said, What shall I cry? All flesh is grass, and the goodness thereof as the flower of the field. 7. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. Surely the people is grass. 8. The grass withereth, the flower fadeth, but the word of our God shall stand forever. 21. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? 22. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. 23. That bringeth the princes to nothing; he maketh the judges of the earth as vanity. 24. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble." 24 Isa. 21, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. 22. And they shall be gathered together as prisoners are gathered in the pit; and shall be shut up in prison, and after many days shall they be visited") thousands of years before on his senses in the earth, till no man can find a difference in the ideas expressed, as to what is the fate that awaits them, though each records the same ideas in different language.

I am not certain that I am yet understood by the Farans, Dawsons, jimmys, and "the unterrified," as they have understanding nearly as lucid as an oyster, with its sense of right and wrong; so I see the papers say, in all directions, without a contradiction, that the prophets saw into the earth, now seeing the telegraphic cable put across the ocean, where the prophet says, "With one foot on the land, and the other on the sea, the angel swore there should be time no longer," (10 Rev. 6). I have brought this lucid team to this place of universal admission to say to them, that it is an universal admission that I had ex-

plained the prophecies, which made them continuous earthly scenes from the senses of the Messiah, as they were to be in the earth, continued forward through his mind to the prophet, as the Messiah would witness and consummate them on his senses in the earth, so they were all his scenes through whose mind alone they were seen coming; and the papers, admitting the telegraph was seen by the prophet coming, admits that the Messiah is here, through whose senses it was seen here, as they all admit I have explained the prophecies, that defied men's brains four thousand years, and so admitting, admit it is the mind that reflected them, which can alone "explain and finish them" on the next verse. That so, this team will observe, that the purposes in the mind of the Messiah must ever remain the same, and be recorded in the same ideas, so the prophets must record them in ideas thousands of years since, the same as the Messiah would now, though they and he in every case would record them in different language, where each, through this mesmeretic convulsion, had the same scene impressed on them.

I wrote Mr. Van Buren in May, 1837, "That by having the Sub-treasury, "with the power of exchange attached to it, so as to suppress all our promises "to pay, and drive all to production at its measure for its price that all have to "wring up by labor; that we, from our vast preponderance of the materials "for production and subsistence, and by this increase in our producing power "at that contracted measure for its price, we would so fill other nations with our "low-priced increased productions, and would so import their inhabitants and "their machinery, and money, and locate them on our easily-acquired materials for production and subsistence, to produce more, and would so stop "their imports through these low prices, and vacate their lands and houses, "and reduce their incomes and rents, till the governments within ten years in "the commercial world, would have to disband their armies and internal police, "through these, till they would tumble down in bankruptcy;" as they did. The prophet had the same ideas impressed on him by the Messiah, that he would on his senses witness in the earth (8 Isa. 9, "Assemble yourselves, O ye people, and ye shall be broken in pieces, and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." 12 Dan. 4. "Even to the time of the end, many shall run to and fro, and knowledge shall be increased." 2 Dan. 35. "Then was the iron, the clay, the brass, and the silver broken to pieces together, and become like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth"), till no man can distinguish between the ideas advanced in either case, though they can between the language they are recorded in.

I might go on here, and show how I wrote this, driving all to production with the measure for its price of the money of commerce that all would have to wring up by production, would protect the people in their productions, and remove all temptations to commit frauds on the circulating medium, as it would remove all the heart-burnings, hatred, and ill-will there is now felt through the unequal working of the government brought about through these frauds; while this vast increase in the producing power would load the earth with production, and equalize the cares, toils, ills, and pleasures of life, "dividing the land for gain," and equalizing the property among the producers, till, through its equal bearing on all, nine-tenths of the costs of the internal police and of the courts of justice, would be removed, where every man had to wring up the measure of price, through his thews and muscles exhausted in labor, bringing about production and the means of subsistence, and so had to sustain himself. So in this endeavoring to equalize the burdens, cares, ills, toils, and pleasures

of life, which so many of the prophets record they see the Messiah do, driving them to cease learning war, while he compels them to produce and protects them in it, till in his courts the maid is as the mistress, where all are brought in and cared for, as I in the foregoing tried to have Mr. Van Buren do in his government.

My effort in every part of this is to show the Messiah and his scenes have ever remained the same throughout the entire prophetic record, and must be to the Messiah on his senses exactly the scenes, thoughts, reflections, and feelings that he impressed on the prophets, though he will record them in different language from any of them. To sustain myself in this, I have been endeavoring to show in the foregoing, that all my efforts on government have been directed towards attaining the same government and structure of society the prophets saw coming through the mind of the Messiah, with his senses on in the earth. They see in every direction that government saps all the other governments by drawing the nutriment out from under them (23 Ezek. 23. "In the mountain of the highth of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell"), and absorbing it and them through it into this one universal kingdom that fills the entire earth, because it sustains more vigorous, active, happy animal life, through its equitable re-construction of society, than any other could with these materials for production and subsistence, and so must break in pieces, devour, and absorb all these other kingdoms, exactly as the prophets saw it done through the mind and senses of the Messiah, who and his scenes was to them then what the scenes will be to him. So that the things shown to and impressed on them then were the things done to him on his senses in the earth, who could do them on his will, taking that time.

This demonstrates that the prophetic scenes and record are the Messiah's, made by the prophets under his immediate impressions, described in their language; so that what they recorded then was his mind's scenes, thoughts, reflections, and acts to them and him then exactly as they were to remain with him, and be to him on his senses in the earth at the scenes, where he would consummate them. So that every thing in that prophetic record is the Messiah's thoughts, feelings, acts, purposes, and reflections recorded by the prophets, in their language, under his mesmeretic impressions. This makes the prophecies read, "I will do these things," and so they should have been recorded, as they are but a record made by the prophets, in their language, of the scenes, thoughts, feelings, acts, and reflections of the Messiah then, that were to remain the same till he so consummated them on his senses in the earth, under the mesmeretic impressions of the Messiah. So the entire record is, that "I will do these things, and my will is, these things I now show you done; I am the person and the judge; I make you record under my mesmeretic impressions."

This man, willing that the Sub-treasury should go through, with the power of exchange, and exerting himself, who could ever make the prophets feel, see, act, and record as he wanted them to, would be of more avail than all the Farans, Dawsons, Jacksons, and "the unterrified democracy" you could scare up, as I suspect herein lies the secret why "the unterrified" fought so much more determinedly on it, apparently without a general, than they did under their great General Jackson, as I am strongly inclined to believe this is the reason that they showed so much more brains then, apparently without a general, than they did under General Jackson. I am inclined to think that in this lies the secret of "the unterrified" eventually succeeding, that elected General Jackson but by about half the

majority the second time that they did the first, who but barely elected Mr. Van Buren, that had every thing crushed from under him in two months after he had entered upon his administration, while pursuing exactly "in the footsteps of his illustrious predecessor," without having changed a thing, but merely carrying out the laws provided for him by Jackson's administration, and through this universal bankruptcy was left in a sad minority. Yet all these mistakes and loss of political power and party was retrieved, and the party made stronger than it was first, electing General Jackson, retrieving all these mistakes and losses apparently without a commander, though I know the prophetic mind occupied their saddle in a more modest way than did General Jackson, though to far greater effect, as he took the party that, commencing with Jackson, stood nearly two to one, which he dwindled down to one-half at his second election, so that he had partizan to partizan against the other party leaving, who were in two months after "a rapscallion, disbanded 'unterrified,' ragedio, senseless crew," drubbed to death crew, by having all General Jackson's measures tumble down, with the nation and its citizens, in one universal bankruptcy; yet they were held and made bury the dead and carry off the wounded, and fight every battle afterwards with the cold steel till they retrieved their mistakes, where their commander said they could not hold the field; yet they should and would continue to fight till they retrieved, under his policy, all their losses, and his plan should never fail till it swept the other party and their theories out of the earth, as it did, as all must admit.

The rapscallion crew, that General Jackson so flattered away and ended off by letting the opposition take their money-chests, and all their supplies are incessantly praying for him, as a commander, or another like him; while the other broken-down, ringwormed, thistled, wind broken partizans of the fizzled party and its theories that were, are incessantly sympathizing with them over "that good old man, General Jackson, they so love;" not seeing they are all with the historian doomed to that eternal oblivion and disgrace Daniel Webster said he was doomed to, as the historian will record that General Jackson in his eight years' war with the other party had a hundred field fights with his opponents, who gained on him incessantly, through the desertions of his partizans in his incessant struggles, where they saw he must eventually be defeated, from the way his ranks were weakening through the incessant desertion of his partizans, which came at last in the total failure of all his plans and theories in government, when his opponents seized his money-chests, and supplies, and marched off with them, leaving the nation in one universal bankruptcy, and all its citizens, but two months after he had quit his command, congratulating the nation and the people on the unexampled prosperity he left them in; when his partizans, without any apparent commander, under these trying circumstances, retrieved all these mistakes and losses, and drove the other party back, and every thing they had, in the earth, as completely as they had "that good old man, General Jackson," and his theories, and those of his party, when his followers, who have lived by casting out devils through him, finding the U. States Senate admitted James Riley, the most retiring man in the nation, had done all this, appropriate it to General Jackson, and his "unterrified democracy, the rapscallion crew," who ended off their eight years incessant political struggles by having the enemy seize their money-chests and supplies, marching off with them, scoffing at him and his "unterrified," leaving the nation, "the untterrified," and every person and thing in it, involved in one universal bankruptcy, where he had, but two months before, congratulated the nation, and himself, and every body over it, in his farewell address, at the unparalleled prosperity he left them in, and every thing in it, quitting the government; yet with all

these stubborn facts staring them in the face, showing that General Jackson was no match for the other party in government, and that they routed him and his party and all their theories out of the earth, horse, foot, and dragoons, giving it to them under the shirt-tail both "by land and sea," they seek to bring in this worn-out old man that had ceased from the government, and his "unterrified democracy," that were equally as worn-out as he was, and appropriate to them the grandest achievement of men, and the most equitable government man ever devised, where the demonstration in hand came forward, showing the end from the commencement throughout, wresting the battle-field from the other party and the government, and carried the demonstration so far beyond where the other party could see, that they boasted bringing in the demonstration, that they would run the race-course from under the other party, and all their theories so completely, that they and all their theories should be annihilated in the earth, before they found out what was going on, till they should be sitting on their chargers to run the race when informed the race-course was run out from under them, who defied "the unterrified," in their then self-sufficient native grandeur, to produce the man who could devise a policy that would extricate the nation from the universal ruin General Jackson and "the unterrified" had got her into. So it devolved on them, they said, from their superior intellects, to devise that policy, for the "non-committal unterrified," that were not able to, and dare not attempt to devise that policy, and commit themselves to it, till they, in their self-sufficient grandeur and intelligence, had brought forward theirs.

I believe they now admit the policy was devised, and the end demonstrated from the beginning, and the hardest one they ever kicked against, and one that exploded them and all their theories out of the earth then, on the demonstration, and that its use has proved it ever must, and I do not hear they claim their high intelligence and practical knowledge was consulted on it, or in it, while I know they were not consulted in it, or any other man on earth, having written it the day they marched off here with the money-chests and supplies of the nation, scoffing them in their native grandeur, and taunting them to produce the man who could counteract that move, and retrieve what General Jackson and his unterrified rapsallion crew has lost to the nation. O! *Ragidee!!*

I was sitting in the Supreme Court, when reuben, unterrified, democratic, tall Ohio chief, Trust Company farm, Ohio governor, would-be "unterrified" president, whipped for whoring by the ring-tailed tads, exiled Supreme Judge wood came down from the bench, crawling, cringing, and fawning to the party that had carried off the money-chests and supplies of General Jackson and his "unterrified democracy," that they defied to produce the man who could retrieve this nation and the unterrified from the universal ruin General Jackson had got them into through his administration policy, and told them he could not get money to pay for blacking his boots that morning. I, who was so obscure and contemptible that I was not worth the notice of those notables in their native grandeur, walked through the back-door of the court-house, and raised my hand to the sun, that was more red and fiery than I had ever before seen it, and swore by it, and the earth, and the sea, and skies, that I would find money for that craven democratic villain to black his boots with, and went to my office, where I found Judge Flinn, who wanted me to learn from the government if his grandfather, attached to an embassy to the Indians, killed, had been paid for, which furnished me with an excuse to write the Secretary of the Treasury, making the inquiry. This I did in the presence of Flinn, where it was so into my hand, with a full sheet of foolscap paper before me, that I, who never did a thing in part, could not refrain from telling him, "What a beautiful thing the Sub-treasury, with the power of exchange, would be

“to trip up the Whigs, then in their native grandeur, calling for ‘the untterrified’
 “to produce the man that could retrieve the nation from the universal ruin
 “General Jackson and the democracy had got them into, before ever they found
 “out what had happened them !”

I got along so well to this, that I could not help showing him “How it would curtail their means of subsistence and grandeur to prohibit their debts, their promises to pay, in which laid all their strength, from being the measure of price in this nation further, so far as the government was concerned, the great money-dealer, that came home to every man’s door in the shape of postage required for mail service, which, by the government refusing to receive, retain, and pay out these notes, debts, promises to pay, and hand them over to them to bank on, as they used to, would drive them back on them incessantly for redemption; which would drive them to produce an amount equal to every dollar of them so suppressed, and add that amount to our productions, and stop that amount of imports, while it would drive them that much more time to be employed in this production, that they used to have to spend in thwarting the government, and in electioneering, and prowling on the other industrious citizens. I showed him, by having branches of this treasury in all the principal commercial points, that must receive and retain all men’s specie, and pay it out at any other desired branch, without fee or reward, that it would suppress all these promises to pay, as the merchants, the dealers, would insist upon being paid in the money they could deposit in their branch of the treasury, to get exchange for it on the branch of the treasury where they had to pay their notes, or wanted to make their purchases, which would stop the circulation of all promises to pay through the dealers, unless they could be there converted into specie, which would so return them on their makers for payment that they must cease.

I wrote him this would annihilate their entire control of the money market, where every man had to measure price with the money of the mint, of commerce, that all have to wring up by production, which would drive all to it, and equalize the cares, toils, ills, and pleasures of life, and the property, and remove all temptations to commit these frauds on the circulating medium, as it would do away with the bickerings, heart-readings, and ill-will that now exists through this fraudulent paper promise to pay way of acquiring property, till it would do away with nine-tenths of the cost of internal police, and of the litigation of the courts of justice, and reduce the price of money yearly to three per cent., as no man could with that money that he had to wring up by labor, control its price in the market, or the price of any other thing, while it would double our producers, and our productions, our wealth, means of subsistence, exports, and increase our inhabitants within ten years one-half, cover these vacant lands and materials for production and subsistence with producers, and farms, fields, orchards, gardens, forges, shops, stores, houses, and internal improvements, while our low-priced productions would fill the markets of the earth, and turn exchange in our favor throughout the markets of the earth, as our low prices would nearly prohibit the import of their productions that would be produced by us at a less price, which would cover the seas of the earth with our low-priced ships and low-priced goods, and victuals, and wages, till we would, within the same ten years, so import the money, producers, and machinery of the surrounding commercial nations, and depopulate them, so stopping their rents, taxes, and incomes, and locating their inhabitants on our vacant materials for production and subsistence, to produce more, till they would have to disband their standing armies and internal police, and they would tumble down in bankruptcy for the want of supplies, as they did; while I showed him that this policy adhered to for a few years, would

remove the seat of the commercial, producing, and money market from London to New York, and import all our debts, stocks owned abroad, and enable the money to be borrowed at half the interest to pay them, so that it would reduce the taxes one-half required to pay them, though it would destroy the control of both parties over the elections, in producing panics, or throwing men out of employment on account of their votes, as it would annihilate all their stocks, and leave the producers to own all the internal improvements, who produced them, while it would annihilate the control of all over the money market, and all other markets to fix prices."

The answer to this was, "That the claim was allowed to the extent of \$900 and paid to John Smith, who filed the widow's power to receive it, and received for it. YOUR FINANCIAL SUGGESTIONS ARE THANKFULLY RECEIVED. LEVI WOODBURY, SECRETARY OF THE TREASURY."

I asked Judge Flinn within a few days, in the presence of others, if he did not see me write a letter of the above import, and see the answer. He said he did, and heard it read, and saw the foregoing answer to that letter. Wm. McMasters, present, turned to Judge Flinn, and said to him, "How is this? that you bring in here the most positive evidence man can have, that Riley is the inventor and author of the Sub-treasury, as you now admit you were present and saw him write a letter to the Secretary of the Treasury, and heard it read, on the subject of finance, and saw the Secretary's answer to that letter, telling Riley 'his financial suggestions were thankfully received,' when you and I know, and every man in this city knows, that has known Riley so long, that he has been for the Sub-treasury, with the power of exchange, for the last twenty-five years, and we know the very thing Riley wanted, omitting the power of exchange, is what the government adopted. You now admit he was by the government thanked for his financial suggestions, so that they could not have been suggested before, by any other person, to the government, or the government could not have thanked Riley for them, while the other party challenged "the unterrified," in every direction, to bring up their man who could devise a policy to meet that trying emergency, and extricate the nation and their party from the universal ruin General Jackson had got them into. Here you furnish positive evidence that Riley had devised that policy so soon, that, on the statement of the government, none had come to them before, and you show they thanked him for them as his, that we all know what they were, and see they were adopted, with the omission stated, and that it extricated the party from the disasters Jackson had got them into, and retrieved all his mistakes; and you will sit by, hearing men, with their leers, say that Riley is so crazy that he thinks he devised the Sub-treasury, yet you will not say a word but to approbate their remarks; while, on your own statement, you and the democracy were annihilated but for the policy that man devised, and carried the mind to so place it before the government that they approved of it and adopted it, as they admitted to him, on his letter written in your presence; and you know that that policy has been adhered to by the government from that time to this—where you know no other man on either side attempted to devise a policy to meet that trying emergency, though the Whigs challenged the democracy to produce the man who could retrieve the nation and the party from these disasters, but the great Whig statesmen; yet you saw Riley write that policy, and heard him read it, that must have contained reasons strong enough to make the government adopt it, so crushing every thing before it as no man has ever attempted to devise a policy to counteract it, or they would not tell that strange man in writing, in that trying emergency, that they were thankful for it, and so committed themselves thereby to it, which he would have sent a crier through the streets to announce, had he been some men, and

so disclosed that government secret. But that you, Judge Flinn, could sit by, and see the men you have appropriate the offices they have to themselves, during all this, knowing, as you do, or should, that Riley is the man who alone had the brains, in this nation, that instantly devised the plan that retrieved all the disasters and mistakes of the democracy under Jackson, and restored them to power, as you know, through that plan, when they were by the other party defied to produce that man and plan, is more than I can conceive a man should reconcile to his conscience, knowing, as I do, you have sat by, and heard it said, 'that old blackguard and brazen-faced, crazy Riley had told the great judges of the Superior Court they had forged their record to cheat him out of his money,' though you say the old blackguard showed the government how to control more money, and to have more effect on this nation and the inhabitants of the earth, than millions of that great court, informing him that they thanked him alone for his financial suggestions, that surely could not with them have been the financial suggestions of any other, as we know, so far as the government has adopted their financial policy, it is Riley's; where we know not to say, the court, 'the old blackguard told them they had forged the record to cheat him out of his money, but the assembled wisdom of the nation could not have got their policy so adopted, and the nation committed to it, as you say Riley got that done on his policy, bringing about such a radical change in the policy of the government, that he re-instated the party in power that were worn out under their great General Jackson, and dwarfed for the want of this policy to protect them in their productions, that Riley devised.'

I intended to have continued this on till I concluded the evidence there was here, showing that I was the inventor and author of the Sub-treasury, and the man that furnished the brains that put it through; but, meeting Judge Flinn, who had some ridiculous scepticisms to throw out against my explanations of the prophecies, that I concluded "the unterrified's" gratitude, conscience, understanding, and sense of right and wrong, were thicker than Achilles' armor, that was seven well-tanned folds of bull's hides; so I will here go at them with the prophecies, and make all men of mind crawl on the earth, when I will return to this and continue it on, showing how these men used me for drawing up the constitutional slack in the arse of their trowsers, so far that the government, acting within law, is compelled to receive, retain, and pay out the coin of the nation, instead of their promises to pay, which they used to receive, and leave them to bank on their debts.

About February, 1855, I said to T. J. Strait and States Burnet, the school board, with little Jesus to sustain them, intended to cheat me out of \$10,000 in this city, and I will explain the prophecies, and put them at the school board, and Jesus, and drive them out with them, as I swore I would put the Sub-treasury on the nation; I will go on to show that I have and in this do explain the prophecies, till that was no idle threat, nor is there any room for that learned scepticism of Judge Flinn. In so explaining them, I will adhere to the eternal rules of mind that I have laid down in all parts of this, as I will to the rules adhered to eternally by the would-be great, who said to "the unterrified," "You have not got the man that has mind enough to devise a policy that will retrieve the nation and your party out of the universal ruin General Jackson has got you into through the course he pursued; so you are non-committal until we devise that policy, when you will endeavor to steal it." This was but saying, "Our brains are more lucid and above yours, through which we can see so much further than you can, that we have carried you to a place where you can never see the way out till we show it to you; so it is useless for you, who are so headed, to bother your brains about it."

On this superior claim to mind, the Enquirer, in the last of March, 1854,

stating the honorable provision the legislature had made for a court in this city, said the democracy had no person qualified for that judiciary, with one or two exceptions, and they could not be prevailed on to accept the office; so the democracy must not presume to set up their claims to the judiciary, as they had no man that was qualified who would receive it, which caused me, that could then prove those connected with that paper had said within a year, that for the services I had rendered the nation on the Sub-treasury, I could get a foreign mission would I go to Washington, instead of which I had taken it into my head I should have been Secretary of the Treasury, and not having that tendered me by the government, every person could see, from the way I avoided all, that I was determined to sunder the democracy, and would do it to get vengeance. So I inquired of the editors specially who those democrats were that were qualified for that judiciary, so as to learn who were those others that had to stand back, when I learned that I was one of the latter, which caused me to swear that I, they had said, within one year, as I could prove, had made the Sub-treasury, would put a red-hot iron up their fart-holes in their trowsers, for comparing me with any of those qualified men, not to say beneath them, who were fart-jug and plug-bearers to the great captains I unhorsed, as I know, and so does the God of heaven, though here were editors on their tripod, who owed me for all the fat on their bones, which I will fry off before I am done with them, telling me I must stand back for the vast judicial intellects it was going to usher in from the other party, as none of its luminaries in the law would accept them. So that they placed it on the grounds that these men have such a superiority of mind, that they can, through their superior judicial minds, crush the law, until these mighty men of law, in the judicial seat, compel all men to see the law through their superior minds crushed by their vast researches, till they that can array such a host of authorities to sustain them on any desired ruling, are the law itself against the will of any small potatoe democratic lawyer; so admitting there is no law or ruling in it but the will of these great judicial scoundrels, who will get the red-hot irons up their fart-holes before they are done with it, as it admits there is with them no right or wrong further than the people can find it out, and have the power to redress it; as it admits that they govern through their superior intellectual power to enact that mystery. So that all their rights depend on and stand upon, by their own admissions, their power of OBFUSCATING and OBSCURING the "dear people's" rights.

This does not admit there is much honesty or integrity in the would-be great, or that they have much honor, while it proves they found all their rights to dispose of every thing as they please, on their superiority of intellect, that enables them to compel others to see and do as they please, and say they should, which is exactly what I say these prophecies are; where I insist the Messiah, a greater judge than any of them, rises into the judgment-seat, and makes them all see through him, as the Enquirer insisted the democracy must look and see through the whig judiciary, as they had no man who would accept that office, who was worthy of being so looked through. I am claiming nothing new, in claiming the judges of the Superior Court will have to look and see through the Messiah, instead of his looking through them, as the Enquirer insisted all should. It is true that it reverses the order of things, and makes the would-be great men look and see, as they think, through the small one, though he will not thank them for so demeaning their luminous brains, as he will think such things have happened in the best of families, as it is only with them a case where the lawyers all quilled the Superior judges with bladders attached, pumping them up through their fart-holes far beyond the capacity of either, without seeing there are minds in God that can compass and

grasp them and all their theories, and law, and its rules founded in the will and vast capacity and researches of their judges, and crush the villainous fraud to atoms, that men are to get down and see through the minds of the villainous judges, because they, not God, say they are men of vast minds that must be seen through by others.

The church, the minister, the priest, the fashions, and the entire structure of society, and the senseless, hooting crew, sane in bedlam, come in to sustain these stupid donkeys in their stupid, villainous decisions, and insist all must see through their minds that their rights have been disposed of by their decisions, that have emanated from such lucid minds; until no person can help seeing they are right who do not look on them with jaundiced eyes. But carry this theory directly forward, and show them there are minds so far superior to the minds of their great judges that Senates come to their feet, on their proposition being stated, as Thomas Morris told me the United States Senate did when my proposition was stated to them by him, that was farther looked into by Mr. Calhoun, having him come to his room and re-state it, when, after looking through it some time, he said, with tears in his eyes, I was right on that proposition; and, though it liberated a world in twenty-five coming years, they will hoot at it, thwarting the opinions of their great judges.

I have shown, too, that Governor Chase told buck-fart anderson, that every Senator in the United States Senate gave up, on my memorial coming before them, that I was the author and inventor of the Sub-treasury, and had furnished the brains to put it through, by design and not by accident, on a demonstration furnished in advance, showing it as it has turned out. He said the Senate believed every word of that memorial, so they must have seen through my mind. I have shown that John Van Buren said, I furnished the brains to this Union to put the Sub-treasury through in the shape of the merchant's balance-sheets, and he defied the man to be produced, that had one of them, though I would as soon write a man against the Sub-treasury as one for it, and never knew a man I wrote, or they me, who has not done what he wanted him to. All the speeches, addresses, resolutions, and editorials for the Sub-treasury, were eliminated from the ideas of that one man, as any discerning mind could see, comparing them with one of his balance-sheets; so saying that my ideas on the Sub-treasury in men's minds remained the same though clothed in different language, as I contend the prophetic ideas must, though they are clothed in different language.

I have shown that Daniel Webster, dying, and the London journal announcing his death and that of Mr. Clay, said the same thing about Clay and Webster, and the Sub-treasury man, till no discerning mind can help seeing they looked through and got their ideas out of the same mind. I have shown that the British Ministry, struggling to counteract the Sub-treasury, must have seen through the mind of the man of the Sub-treasury, and seen as he did. I have carried that far enough to convince all minds that it is worth an effort to convince, that I made these men see through my mind, and as I saw. I could carry it further, and show I made a world see through the prophecies as I did, without being covered with judicial ermine, or by friends, or introductions, or relations, or churches, or governments, or priests, or fashions, or wealth, or good society, or banks, till I have opened the organs of Europe and their governments to my theories, in "the rapscallion land that never produced a man," that could have himself or theory noticed across the ocean till I came and opened them to American theories and men, though now all Europe is struggling to perfect my theory on finance, banks of issue, and tariffs. They all say that the property has to be returned to the producers, as I contend, seeing through my mind, though I had not one kind friend to assist me in the rap-

scallion land that never produced a man, to develop one of my theories, while they pursued me for being a crazy man.

I need not carry this further, to convince all discerning minds that all these men saw my theories through my mind, and as I did, though I might, to further sustain me in this, refer to what I have shown Mr. Hunt's Mercantile Magazine said of the Sub-treasury; as I might so refer to what Gov. Corwin, as Secretary of the Treasury, said; as I might so refer to what the man from Wall street said of it and the Sub-treasury man, saying he was so well acquainted with the American agent of the Rothschilds, to show they all saw the Sub-treasury through my mind. So I might refer to F. P. Blair's Globe, that said Cincinnati was the place that so well understood the Sub-treasury, though but a few years before he used to say, "the Bank of the United States, and its merchants, and houses, and lands in Cincinnati;" as I might say, I appealed to him as one of my witnesses in my memorial to the United States Senate to sustain me in, that I was the inventor and author of the Sub-treasury, and had furnished the demonstration in the shape of balance-sheets, and ideas, and brains, to demonstrating it through; as I might refer to the Edinburgh Review, saying, on my memorial coming into the United States Senate, disclosing the policy the Sub-treasury was intended to attain, "That they had now found out what the American policy had been, and were following after it, and were equal to America in every thing but extent of territory;" boasting they were not following after the British policy, but the American, where the whig party boasted, years before, the democracy never produced a man who could devise a policy that would retrieve the nation and their party from the universal ruin General Jackson had got them into.

The admissions stand here in all directions, that Britain admitted the rapscallion land, that had never produced a man, had then found one, as I will further show her admissions of that, who had torn the trowsers off her, denued her of all her old theories on banks of issue, national debts, stocks, and tariffs, till she boasted she had exploded all these old theories, and had, in all these things, put on the new theories of the man in the rapscallion land, that never produced a man, who sought "to divide the land for gain," by driving all to produce their measure of price in the money of commerce that all have to wring up by labor, and so drive all to produce their subsistence, with their share of the materials for it, and protect them in those productions, as it admitted they never had found out what the American policy sought to attain, until I disclosed it in my memorial to the United States Senate; and all these other admissions referred to admit the same thing, and sustains the statement of John Van Buren to James W. Taylor, saying, that my letters from all parts of the Union had been brought to Washington and compared, to see what that man, who was putting the Sub-treasury through, sought to attain through it, but not in one of them does he disclose what he intends to attain through it; nor does he say, in one of these letters that he has written another man, or that he takes any particular interest in it, though the whole strain laid on him who would not give it up, or give back on it, where at times every thing would seem to turn against him, but he would select, and write another strange man, who, as certainly as he received his letter, renewed the struggle till he broke the opposition down, and carried the Sub-treasury through, that we know he means to liberate all through, and give them their rights; and he will do it before he quits the earth.

The statement of the British Ministry to Robert Russell, Esq., in 1847, that they had bought the secrets of so many men in the American government, to find out the American policy, that they were satisfied there was not a man in

the government who knew what it was any more than they did, though they see it works in their favor, but they insist they have no policy, while a man sits out of sight, behind the government, and holds them to that policy with a hand and will of iron, seeing why it so works in their favor and against all other nations (John Van Buren's man, "that sat behind the democracy in Hamilton county, who had governed this nation for the sixteen years previous to 1848, as his letters should show. Any discerning man looking on this Union, could see that the man, who governed this nation during all that time, was in Hamilton county, Ohio, as distinctly as the circling waves show where the stone had entered the water"); so that no man in this nation then knew what the American policy was; where I have shown Walker, as Secretary of the Treasury, and Webster admitted they did not, nor did they, as I have shown, or any other man in the nation, until I disclosed it in my memorial to the United States Senate, on the 24th of March, 1852, when they all admitted their previous ignorance of it, and that they could see it as I had shown it through my mind to others.

In addition this, I have shown that, on that policy being so disclosed, Blackwood's Magazine said, "Could it be possible that the people had produced a man who was so far-seeing that he had been moving them out of all the densely-populated governments on to the vacant lands, to break down all these arbitrary governments, by design, as he had done, as his policy disclosed showed he had been doing, which that Magazine reiterates in its February number, 1858, page 236, saying, "Two years ago, a democratic movement shook most of the thrones in Europe, through an equitable re-construction of society, as the man bringing it forward prophesied it would. This alarmed wealth, which made her throw her weight on the side of monarchy, and re-enlist the despot and exalted the priest, submitting to imperial government, shuffling on the cloak of hypocrisy, sacrificing political and intellectual liberty." The London Times said, in 1849, that "The history of all time could not show a nation that had so developed its material and industrial resources, within the same time, as the United States had within the last ten years; that it said in 1837 had tumbled down in one universal ruin, never more to rise, in the midst of profound peace."

Here stands the proof, beyond the evidence that converted Paul, that no man in this nation knew what the Sub-treasury was intended to attain, or had attained, till I disclosed it to the United States Senate; nor did any other nation, though they were so anxious to ascertain that hidden policy that so enriched this nation and aggrandized her at their expense, as I have shown the men bringing my letters to Washington, from all directions, were equally anxious to ascertain what I intended to attain through the Sub-treasury, but could not find out, as I have shown; that on my disclosing its object, that the democracy reported their rotten noses counted to repeal the Sub-treasury, if Governor Corwin, as Secretary of the Treasury, would recommend its repeal, but he would rather have his right arm perish than touch that sacred thing, the man had declared the end from the beginning throughout. Not to be so foiled, they tried to annihilate it in the two terrible bankruptcies in 1854 and 1858, where it literally tore the guts, turd, and bowels out of them, as the man, John Van Buren said, could bring in so much on his will, was there, seeing they had their deserts under their shirt-tails, for touching that which had carried on the nation in continued prosperity for fourteen years, before I disclosed the object attained through it.

The government, foiled in this, came out and thanked "the democratic Sub-treasury," they had twice tried to bankrupt for saving them from bankruptcy, through its democratic wisdom, and that of Jackson, though I have shown that

on the admission of all the men in this nation, and of the organs of the European governments, admitting this was the wisest and the most equitable policy that man had ever devised, on its disclosure; that no one pretended to know what it sought to attain, till after Jackson was rotten in the earth, as I have shown; that when I showed its objects, that the democracy, seeing those objects, sought to repeal or destroy it, as they saw in that disclosure, as they will in this, that they nor the other party ever knew the object sought to be attained by me through the Sub-treasury. Yet here the Dawsons and the Farans are to be thanked for the Sub-treasury, but I defy them to show an effort for the Sub-treasury, as enacted, that shows they knew any thing about it, more than the other party did.

The Sub-treasury is the boy, his own father got him, and put him through on his will, and held him on that will, till all the courts in the earth say it is bound to sweep the property back from the non-producing governments and churches to the producers, thinking it is the foundation of "that everlasting kingdom that is to break in pieces and consume all these other kingdoms," which is the reason they call me the man of the prophecies, as they have an impression at Washington that the Sub-treasury has been carried forward through my will, as they think, in other governments, knowing it has ever gone as I said, till they begin to doubt whether the democracy had much to do with it, knowing what was its object, as it is too democratic for them to have all produce their subsistence from their share of the materials for production and subsistence, and protect them in them, which the Sub-treasury, with the power of exchange, would have done, as I had shown, by throwing down most of the thrones in Europe, as I demonstrated it would, till they might have been absorbed into this, had the Sub-treasury man controlled it, though it had not the power of exchange attached to it.

Every person should see that the United States Senate would not have so squatted down to me, had I not shown the native power in me to carry it through on my demonstrations, till they could produce no man that could stand an instant before me, that had defied every person and thing on the Sub-treasury, in bringing in the demonstrations required to put it through, as they ought to see it did not go through "on wind and confusion," against the boasted intellects of the great American statesmen, but, as the London journal said, "on the highest mathematical demonstration that man had ever brought forward; where he had exploded Mr. Clay and Mr. Webster, then dead, having exhausted their lives in oppressing and distressing their fellow man, and all their theories out of the earth, pouring out his soul not alone for the rights of the Celt or the Saxon, not alone for the rights of the Indian or the Negro, not alone for the rights of the Malay or the Hottentot, but even for the rights of the inferior animals."—(Blackwood's Equitable Re-construction of Society!) That paper stated that the Sub-treasury came in on a demonstration that not every "rascallion, unterrified democrat could from his soul pour out one like it." The Senate must have thought the same thing, or they would not have so squat down; as must Clay and Webster, or they would not have said what they did. John Van Buren said the same thing to James W. Taylor, in 1848, that the London journal did, saying, "There never was another man in the earth that could marshal that mass of matter but me, throwing it into balance-sheets, where the disease was invariably followed by its remedy, ridiculing, mocking, scoffing, and scorning all the great American statesmen."

The organs of the European governments would not have said what I have shown they did, had they not felt there was some wisdom and exertion in the theory of the man in the rascallion land, that they never would admit had produced a man till I came, and opened them in all directions to my theories, mak-

ing them boast they had adopted mine and exploded theirs. As they should see that no one of these would have given up that I was the author of the Sub-treasury, had I not shown the inherent power to demonstrate it through ; so they should see they still would not have admitted me the inventor and author of the Sub-treasury, nor would any of these other persons, could they have shown these powers, at demonstrating it through, used by any other ; nor would they now admit me its inventor or author, could they find the demonstration required to put it through could be produced by any other person ; but for the want of these, and for the want of any thing ever put forth by any person in either party, showing what the Sub-treasury was intended to and would attain, except what I furnished, they will, for all the brains this nation can furnish, have to leave it with "crazy old Riley," though it is the only thing the end of was demonstrated in this nation from the beginning, that worked as predicted, as it is the only thing ever adopted by this nation that existed in God, or that was worth a cent, or that showed any foresight in its inventor.

I am told, recently in one of the principal churches in this city, its preacher said from the pulpit, that he had struggled more than thirty years to perfect himself for his calling, and thought he did know as much as men of his calling usually did, when he found the most modest and retiring of men, without a dollar or a friend, had passed him in every thing, till his theories were adopted and adhered to by men of mind in the churches and the governments of Europe, and by their organs, though the coarse, dirty voices of the people have been howling after him as a crazy man, so acting on him as the clarion does to the war-horse, till he has surpassed all other minds in his powers of demonstration, and on his theory of mind, that makes the lesser minds see through the greater mind, so many minds see through his, that insists there never was a Jesus Christ ; that they are converting the world to that belief as they are to all their theories ; and they have the minds for all the power there is in mine to crush our minds up and make the world see through theirs, till their opinions, that scouts a Jesus, are becoming the received opinions of the earth, though they had nothing but their minds to sustain them in all these combinations against them. Yet in the January number of the Westminster Review, for 1858, is an article ending : "Nor is this perhaps the worst, for we must add, "that Europe has to wait for a religion, which shall exert any good influence "on political measures. A distinguished foreigner, in his conscience a true "Christian, whose name we could not properly bring forward, on a recent day "said in select circle, 'I begin to doubt whether Christianity has a future in "this world.' 'Why so?' asked one present, in surprise at such an augury, "from such a quarter. 'Because,' he replied, 'neither in India, nor in Amer- "ica, nor any where else at all in Europe, does any of the governments called "Christian—I do not say, do what is right—but even affect or pretend to take "the right as understood and discerned by itself, as the law of its action. "Whatever it was once, Christianity is now, in all the great concerns of na- "tions, a mere ecclesiasticism, but hopeless and useless for good. Therefore, "I begin to doubt whether it has a future, for if it cannot become better, it "has no right to a future in God's world.'"

I was told this preacher then referred to the review of the works of M. Comte, in the April number, 1858, of the Westminster Review, showing the doctrines inculcated, taught by the early Christians, annihilated all earthly exertions and hopes of man, leading to brutal ignorance and stupidity, and could only be taught under the expectation that Christ would annihilate the earth in a few days, according to contract, so it was wholly useless for them to attend to any thing, but to prepare to meet the destruction of the world contracte d for ; Christ bringing in his religion on the doctrines of Miller, who annihilated

the earth with the senseless crew, in a few days, on these prophecies, converting them to Christianity through the fear of the earth's annihilation. "Every one," says he, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." "But this I say, brethren, the time is short; it remaineth, both that they that have wives be as they that have none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it, for the fashion of this world passeth away."

To counteract the brutal stupidity and annihilation of the use of the world, and of this life, there taught by the early Christians, and to show that the world is man's home and his hopes, and that we should look into and understand it, M. Comte says, page 190 of the Review, "Men are tired of straining their thoughts along the diameter of the universe to seek for a Holy of Holies in whatever is OPPOSITE TO THEIR LIFE; they find a worship possible, even irresistible, at home, on the road-side, a place as fit to kneel and pray, as on the pavement of the Milky Way. The old antagonism between the world that now is, and any other that has been, or is to come, has been modified for them, or has entirely ceased to be a thing men worship. The earth with men has ceased to be a place of diabolic exile, which the 'prince of the power of the air' ever fans and darkens with his wing; and were it even, as once believed under the teachings of Christ, appointed to perish, this would not be because its failure was complete, but because its task was done. No vengeance burns in the sunshine which mellows its fruits, and paints its grass! no threatenings flash from the starry eyes that watch over it by night. It is not only the home of each man's personal affections, but the native country of his very soul, where first he found in what a life he lives, and to what heaven he tends; where he has met the touch of spirits higher than his own, and of Him that is highest of all. It is the abode of every ennobling relation, the scene of every worthy toil, the altar of his vows, the observatory of his knowledge, the temple of his worship. Whatever succeeds to it, will be its sequel, not its opposite; will resume the tale wherever silence reaches it, and be blended into one life by sameness of persons, and continuity of plan."

M. Comte insists that God has disclosed himself to man no further than this life, and man should not be hunting after what God had never attempted to reveal to him. He insists we are continually progressing through the God, who is incessantly struggling on in perfecting himself and this matter. He insists the millennium has arrived that ends this religion on revelations and these governments. I am told this preacher referred to the article in the same Review on China, page 206, to show that the founder of that nation and its religion, taught 6000 years ago some of the same doctrines the man in this city had demonstrated about the Messiah, and had founded all the institutions in that empire, that had stood so long, after the fashion of the institutions and empire seen coming by the prophets in the mind of the Messiah, on which he is to found the one universal empire, and said that, through these institutions, China, on a small tract of land, had for ages sustained one-third the human life there was in the earth. He showed the founder of that nation and its religion had connected into the mind of the Messiah, and got the art of writing and printing out of it, that ever reflected its scenes forward, and impressed them on men as daguerreotypes, as the prophets got their scenes out of the mind of the Messiah by connecting into his mind, and pouring the scene then occupying his mind through their eyes on the water, or some other medium, to have the image of the scene reflected back from the water to them, as the

mirror reflects back an image of the substance before it. The preacher said, that was the way Ezekiel found out he could prophesy, as the first of his chapters shows ; and that Ezekiel further put his powers to the test to see if he could connect into the mind of the Messiah, and get the scenes occupying it that were to be in the earth to his senses, by going away from the river into the plain, and getting scenes from it in the third chapter.

The preacher referred to 8 Dan. 15: 12 Dan. 5, 6, 7, and 10 Dan. 4, showing the man here was bourn out in his theory, insisting these prophecies were, many of them if not all, daguerreotypes to the prophets, by so connecting into the mind of the Messiah, and pouring on to the water his scene to have it reflected back to the prophet as the mirror does the substance. The preacher said, the man here insisted that the Holy Chinaman so connected into the mind of the Messiah, and poured the scenes of the Messiah through the China man's eyes on to the water, to have them reflected back to him, and through this got their curious art of writing and printing by images, pictures, as he got all their other institutions in the same way, there being no other way to account for that one man bringing the arts so far forward, compared with all other nations, even to now. The preacher said, the Chinese say, "The holy man is he who apprehends by instinct the operation of the Ultimate principle, the God, and consigns himself absolutely to his own perfect nature. He is incapable of being wrong or mistaken. The sage attains to a like condition, but it is by effort and struggle, so that the holy man is the higher of the two. Fue-he was the first holy man, and Confucius the last, and several others, whose number is not known, filled up the interval. Thus far we find more than one political doctrine of China of our day in its origin." On this the preacher insisted the doctrines the man had put forth here, were returning in every direction, sustained by the ablest minds and organs in the earth.

This last Review seems to have bared the sword and thrown away the scabbard, to sustain the man in this city in his theory, as it is filled with extracts from sermons and writings from different divines in the British Episcopal Church, showing that no two agree on any doctrine in that church ; that it is in a state of chaos, through the doctrine put forth by the man in this city, who insists that the Messiah of the prophecies had nothing to do with Jesus ; that the man here insists was so brutally ignorant, on their own showing, they make out he introduced a Millerite religion, that was to destroy the earth in a few years to give Christ an opportunity to ride in that fine carriage he was to come in, he said, and judge, burn up, and destroy the earth. The religion should have ceased when the predicted destruction failed to come within the predicted time, as Miller's did ; but Christ left a dodge on time, taking a generation to destroy the earth in, while Miller fixed the day and hour, to his great misfortune, as had he not done this, he could have continued on from generation to generation, as the Christians did. The preacher said, the man in this city ridiculed the brutal ignorance of Christ, who they said was inspired, compared with these holy men of China, who said they were not inspired, though they had introduced writing and printing, and the institutions of an empire that had stood so long, while they insisted Christ and his disciples were inspired, though the inspired Christ remained so brutally ignorant that no man ever got a word of his inspired writings, nor ever will. The ridiculous idea of the man here, of Christ, is, that he could inspire others to write of him, though he could not inspire himself to so write ; though this they insist was modesty in the Son of God not to write of himself, but consign himself over to friends, as did the modest Jesus and Socrates, the two wisest men that ever lived, hear others tell of their wisdom ; but how much more comfortable and satisfactory would it have been for us to have had the writings of these wise men before us, to judge of them ; so that we could go back to their time, and feel and sympathize

with them, and through their writings know the feelings that actuated them in those writings, than it is to have a world certify to their greatness, so many ages from us ; while the man's unstudied writings brings him down to us, and no other man : not the man the hero, the biographer, and novelist conceives of and varnishes up.

The absence of this writing from the inspired Christ and Socrates, will yet send these men off into the mighty future, when the trash that blew them up is annihilated in the earth, into the obscurity of the heroic ages, while Plato, the biographer of Socrates, will live in his writings as long as time lasts, as we can live, feel, breathe, and sympathize with him dead as if alive in his writings ; and so will Zenophon and Caesar live here so long as this knowledge continues in the earth ; and so will Cicero, as there is the power and the knowledge of the men continued down to us through their writings, out of the living men, and out of their minds, exactly as the Messiah continued the scenes forward through his living mind to the prophets, and impressed them on their living senses, as he would consummate them on his senses in the earth. All the difference there is between the Messiah and these men living through their writings is, that the Messiah lived to minds under his control, before he had on earthly senses ; while these men live after life in minds under the control of their writings. This is illustrated in all directions, on my theory of how the Sub-treasury was put through, where a thousand certificates of my powers and goodness would have had no more effect than if they had blown it into the wind of heaven. But there was the man and his feelings, purposes, and determination, and power to demonstrate them through in his letters, till the written lived and sympathized with him, just as age after age will sympathize with these men through their writings, feeling in them they have the men themselves, and their powers, while they will hoot and scoff at men being vouched in by inspiration, as Christ and Socrates were, though they never wrote a word in their lives, and feel they stand wofully in contrast with the Messiah, that impresses on the prophets that "I will in the earth write in dark sentences, and will explain these prophecies, and show they are but scenes I have had you record under my mesmeretic impressions, then showing them to you and having you record them then as I now witness and consummate them in the earth."

The stupidity of Christ and Socrates does not contrast favorably with the knowledge shown by the China holy man, so the two former of these must have been got up and described by their followers as the hero is got up for the play, or novel, or biography, where their heroes must ever succeed best if they have written nothing. But the people say modesty requires that your friends should settle whether I am the author of the Sub-treasury or not ; but the Messiah impresses on the prophet out of God, that the dear people, in their extreme modesty, getting their claims allowed and certified through by their friends, have appropriated to themselves all the things he has done, that he has for ages reflected forward he would do, and "I will drive them back from them ;" so that God does not seem to sustain them on these prophecies in being near as unassuming in their claims as they pretend to be.

But the senseless crew say, if we do not admit your claim in our judgment-seat, you cannot get it through against our combined public opinion that you defy, setting up this claim. But, dear people, your wisdom has ever laid in the functions of your trowsers, and you and all your great bedlam donkey-leaders can no more take it out of the hands of the man the British Ministry said held it with a hand and will of iron against you all, than you could devise the so often required policy to counteract it, as the demonstration from the living man that put it through is here holding it, which always could and did hold it against every thing, and it will continue to hold it against your public

opinion as long as this knowledge continues in the earth, while you and your opinions will shortly die out into seed in God, leaving this hand and will of iron hold of the Sub-treasury through this demonstration for all time, showing your modest certificates are not worth having on the Sub-treasury, that you never knew any thing about, while my saying it is mine, is the thing itself, as I demonstrated afterwards. This should show you of how much more worth is the demonstration of the man that the inherent power is in me to do that thing, (and I did it), than is the certificates of millions of the rapscaillon crew that he did not, who cannot demonstrate what the thing is he claims to have produced, or the end he sought to attain through it.

The preacher, saying, after so long a struggle to qualify himself in the knowledge of God, he found himself unable to contend against the doctrines of the mind here, that was sustained by so many other minds, till he could not with his mind resist the reasons that man brought forward to move Jesus out of the earth, but said he could not resist that mind, and make him admit Jesus; as I tell you, dear people, you can never produce the man who can reason the Sub-treasury, with the power of exchange out, as I put it, so you will have to leave it with me, as you cannot produce the man who has the power to demonstrate it away from me, no more than that preacher could hold little Jesus into the earth, against the will and demonstrations of the man here determined to drive him out of the earth. These preachers thought there was a man here that had such a hand and will of iron, as the British Ministry said, that when he grappled a subject like Jesus or the Sub-treasury in his mind, he held them on his demonstration. Theirs in his way made no difference, as he made other minds see them as he did, in spite of all they could do, till the man here was converting a world to his belief, as the organs and minds sustaining him showed.

These preachers so intimated public opinion had been so changed in the earth by the man here, who butted his head against the courts and every thing else, till the danger now was, that these grand courts, churches, religionists, fashions, and the rapscaillon crew, might be butting their heads against the man here, who had so changed public opinion to his theories, without a dollar to assist him, pursued for a crazy man by the rapscaillon crew. They will insist the preachers never said the foregoing, as it, admitted, would tumble down the entire Jesus structure; but whether said or not, it does not in the least vary the theory that I seek to focus all this religion and knowledge in the earth through the one mind, out of which has been eliminated all the knowledge and religion in the earth, which all these minds referred to sustain me in; and sustain me in that the earth and mind are very different things from what Jesus taught they were, till all can see Jesus went it, wandering on them, without having as many roots into the Deity as the Messiah has to sustain him, and draw out of him in scenes and machinery seen by the prophets coming through his mind, that he must on his senses execute in the earth.

I heard a minister say, in St. Paul's Church, much more than a year since, "That my explanation of the prophecies was the highest mathematical demonstration of God and his attributes that man had ever produced, and on it there is nothing left of our religion, so there is nothing on it left for us to do but to squat back into 'Old Mother Church,' and say we know our religion is as we say, but will give no reasons to sustain it. The strangest thing of it all is, that the man who has done this walks the streets apparently unconscious of having done any thing." Near this time, I heard a minister in Christ's Church say, "That I had reasoned a God out of the earth, and there was no use of disguising the fact that we cannot hold a Jesus Christ in the earth an instant, against his demonstration, though we must have him for mediator, as, on that demonstration, God is the source of the beautiful landscape, of the beautiful herds of cattle, and of the rich verdure, and the

"golden fields of harvest, and of our lives, and of all our enjoyments; but it should not be forgotten that he is the God of the serpents, the God of the lion, the God of the ocean-storms, the God of the desert, and the God of the winter-frosts. So we must have Christ for a mediator. On that demonstration, the time was when there was no God, nor any of this matter, which the God has been increasing and perfecting through his desire, till he has brought it to this; so that God is incessantly progressing, and we through him." I heard Dr. Allen, of Lane Seminary, say, "There never was a man that had the training of mind to have driven those prophecies through one common focus, and so explained them, but a lawyer."

Shortly after my Explanation of the Prophecies was published, as I was entering the Second Presbyterian Church, I heard Dr. Fisher, from the pulpit, say, "It was the production of the man the people run through the streets after him, hallooing 'He is crazy!' until their dirty voices has operated on him as the clarion does on the war-horse, till he has left every man in the earth behind him, in his researches into the laws of God and of mind and life, till it is astounding the man had life enough in him to have so delved into God, and laid open his laws, as it is equally astonishing to see how ignorant we have been, in our self-sufficiency, of the laws of God and of mind and life. The man never trod the earth who knew so much of God and his laws, and of the laws of mind and of life, as he does." He said, "The man has come in here," and stopped, as I walked through the door. No person will say, Dr. Fisher was not a man of mind, research, and force. I heard him say from his pulpit, three weeks before he quit, the same things that are contained in the Review referred to, pages 190, 191, saying, "It was the duty of man to search into God, and follow his laws. The prophecies, he knew, through such research had been explained, and it made no difference to him if God had not disclosed himself to man further than this life, as it did not whether he had a separate existence hereafter or not, as he knew he was progressing and perfecting through God."

Dr. Greenleaf and Dr. Fisher will each say, I explained the prophecies in a letter to each of them, nearly two years since, apparently as easily as I here state I committed the government to the Sub-treasury, and as explicitly, and as I have ever since. I went into the church of the former shortly after, when he looked at me as if the evil one had arrived, and said, "He could put his hand on a man in this goodly city, who was engaged in concentrating the Scriptures through one common focus, that destroyed all men's present faith in them." The latter, on the receipt of my letter, I have shown, ceased to further explain the prophecies, and said they were explained.

I have shown, as soon as my theory concentrating the Scriptures through one common focus, reached Britain, her churches said, from Land's End to John O'Groat's Farm, "They were not the infallible word of God." Each of these divines will say, I then contended, as I have ever since, that the prophet (11 Daniel), was connected into and saw, felt, thought, and reflected through the senses of a mind now in a body on the earth, so that the prophet recorded but the thoughts, feelings, acts, purposes, reflections, scenes, biography, and history of that man, recording from the most hidden recesses of his heart, which I could not have said had I not known it was so, as all should see, that the record-shows they are so in connection, that the man recording from the inner recesses of his heart, could not record differently from what the prophet has. Some years since, I insisted the mind had opened itself only far enough to let the prophet see the destruction of human life going on in the Crimea, which made the prophet incessantly whine around him to act and stop that destruction of life, but the man through his mind impresses on the prophet's mind, "I will no further assist these treacherous, black-hearted scoundrels."

The man changes his mind and concludes to act, when the prophet says he would have done it before, had it not been for the wrongs these treacherous, black-hearted scoundrels had heaped upon him ; acting, he expands his mind, drawing through his roots in God, and lets the prophet see further through his mind and into God and his plans, when the prophet, who had been so incessantly wheedling him to act, falls over on to his back in astonishment at the new scenes opened to him, and goes to recording against the man he had so wheedled to act, showing the prophet was deceived in the man's powers ; that he had never before seen, nor these other things in the mind of the Messiah he there records till then, as the mind had not previously expanded itself enough to show them to the prophet. So the prophet can record but as a mind now in senses, expands itself and shows its scenes to them, through which they see and get the scenes they record, and can record no further or faster than that mind expands itself, and shows them his scenes that he is to witness and consummate on his senses in the earth. So demonstrating the prophecies to be but the scenes, thoughts, reflections, history, and biography of the Messiah, shown by him to the prophets as he would witness and consummate them, which they could alone get from his mind as he showed them he would witness and consummate them on his senses in the earth.

I am riding down on the evidence to sustain me in, that the prophecies were got alone out of the mind of the Messiah, that showed and impressed them on the prophets, as he was to witness and consummate them on his senses in the earth. The mind of the Messiah was alone the scenes before he came in to the senses that now contain them. I have tumbled in all this evidence to show, all these persons and reviews saw the prophecies and my explanation of them through my mind, as the prophets saw their scenes through the mind of the Messiah. I have brought in all these men referred to on the Sub-treasury, to show they all saw through my mind as the prophets saw their scenes through the mind of the Messiah ; and I have shown the founders of the Chinese empire got their learning, religion, and institutions out of the Messiah's mind, for the purpose of showing he could impress his scenes on men, and make them see, feel, reflect, and act through him, so far as a man has a record. As he is to have the same mind here with a body hitched to it, the evidence is conclusive to me, that he will have the same power here, to make men feel, see, reflect, and act through his mind, that he had before he came into earthly senses.

I have brought in this chain of evidence, showing that men of mind, not donkeys, saw, acted, and reflected through my mind, till some men will say it is a grand demonstration, focusing all minds through mine, as they say I focused the Scriptures. This so, we can see that Aaron's rod was made to swallow all the others through the will of the owner. We can see that it is through the Chinese having a superior knowledge of this law in nature that enables their jugglers to make others see through their minds their scenes. We should see that it is through the power persons have to exude their nervous fluid and lodge it where they please, that enables them to move these tables and chairs, through the control they get over them, so under their will hitched to them through this nervous fluid exuded on to and adhering to them. This should show us how much more controlling is this fluid so exuded and hitched to the living under our will. I have found a lady's musk exuded on to me till I, a hundred feet off, had chains hitched to me through it, till I thought, reflected through it as she desired me to, though I could not see her chains, and would have been laughed at as a crazy man, had I told the learned donkeys of them.

Oratory is to convince. We can see the orator's power lies in his being able to make his audience feel, act, think, and reflect through him, and as he

desires, till I have a case where a man told me he went in the night to see his girl, where the entire neighborhood was so covered with cats that he had to call a watchman to get him out of the cats, though the watchman could see none, the girl making him see her scenes through her will that surrounded him with cat-ology, just as the Messiah made the prophets see his scenes, and reflect and feel through him, and, as I have demonstrated, so many men felt, thought, reflected, and acted through me; as Cæsar made Brutus, miles off, see, feel, and reflect through him, when he challenged Brutus, by impressions on Brutus's mind, to meet him to-morrow at Philippi; Andre, so by his mind compelled his sister's mind to see through his, its scenes, and made her so see him hung, three thousand miles off, the minute it was done, with the scenes around him hanging. Dr. Cox was told by a man a negro had robbed him and is placing under his mother's bed the stolen things he inquired for, and he went there and got the things and the man as told. A man sinking with the Arctic, made his wife in Boston see through his mind the scenes around him, and the steamer sinking. Before that steamer started, a woman prevented a passenger from going on it, telling him some mind that would be on that steamer had made her see through his mind the scenes around that steamer sinking. The mind that impressed that scene had not then witnessed it on his earthly senses, though he certainly did. It is exactly the case of the mind of the Messiah impressing his scenes on the prophets, before he had witnessed them on his senses, and sustains me in that all minds are units, circles coming out of God, in which are rooted all the scenes and knowledge the mind will attain to on its senses, which scenes it can reflect forward and impress on the senses of other minds, as well before, and as it will witness them on their senses, as the mind can after it has witnessed them on its senses. So the mind going down in the steamer could and did overcome the mind of the woman, and make her see the steamer sinking in London before it went down, as the mind of the husband could compel his wife's mind in Boston to see it sinking and himself through his senses at the scenes.

All these are cases where other minds were compelled to see their scenes through the senses of other minds, and to see, feel, and reflect through them as the Messiah made the prophets see through his mind his scenes, thoughts, and reflections in the earth, and as I show I made so many minds see through mine on these prophecies and the Sub-treasury. This power of minds to make others see through them, is exactly the same as the power of the battery to charge over the telegraphic wires, where we can see it took a larger charge to make the ocean telegraph wake up and talk, though a smaller charge would have made a small, short wire talk. In the same way, the more power there is in the mind, is its capability to make other minds see and feel its scenes and desires through it, as we can see the less the mind to be so overcome, resists the more perfectly, it will be made to see through the mind making it see through it, as we can see the less resistance there is on the wires the further the electric fluid will pass. So that the mind between sleep and awake will receive the scenes of another mind more readily than if mentally engaged at other things. About the first of July, 1849, when so many were dying with the cholera. John G. Jones said to me, "I dreamed last night you were dead." I reflected that I had been so certain the exertions I had to make that day would kill me, that I had all night dozed with that idea in my mind, which the mind of Jones came in contact with in the night, when my mind impressed its thoughts and reflections on his mind in the shape of this dream, that are but the thoughts of my mind then and now, impressed by my more active mind on his.

This is the way the Messiah impressed his scenes on the minds of the prophets, connecting into his the strongest and most active mind, as the battery transmits its scenes in the shape of news over the wires. So the king's mind

in the second Daniel connected in sleep into the mind of the Messiah contemplating on that great brute in human form that was to be the people's conception of human government, when he would have his senses on in the earth, and the king's mind had that scene poured out of the Messiah's mind on to his mind, as I poured out my thoughts out of my mind on to Jones's mind, and as the battery pours the news on to the wires. As, in the foregoing cases, the mind of Daniel in sleep connected into the more active and forcible mind of the king, occupied in contemplating the scenes the mind of the Messiah had impressed on to his mind, and had that scene in this connection poured out of the king's mind on to his in a dream.

I have said these prophecies were got out of the mind of the Messiah under his mesmeretic impressions, and that the prophets connected into his mind and poured the scene occupying his mind through their eyes on to the water, to have the water reflect an image of the scene back to them as daguerreotypes, or as the mirror reflects back an image of the substance before it, and have referred to the prophets telling of the scenes they saw on the water, and I have started off with that the mind is ever reflecting forward the scene it desires to learn the result of, and is a unit in which is rooted all the scenes and knowledge it will reach on its senses, which scenes it can impress on the senses of other minds, as well before it has witnessed them on its senses, and as it will, as it can after it has so witnessed them. The cases of Huskinson and Canning illustrate all these positions, where they called on the fortune-teller of Paris, who said to them, "I am called on in disguise by two very high servants of the king of England, who would know their end; I will accommodate you, come with me." Mr. Huskinson was by her told to touch that spring, continuing his desire, looking into that chaldron, which foamed for a minute and settled, where he saw reflected back to him from the fluid the image he had poured on to it through his eyes, of himself in the last agonies of death, with his thigh severed and the tourniquet on him, in a small village a few miles out of Liverpool. It is needless to say, that he thus came to his end. The same thing was done by Canning, and his end reflected back to him from that fluid, which took place as reflected to him, but I cannot detail it. Each of these are prophecies, as they never had witnessed the scenes on their senses; as is the case of the passenger going on the steamer Arctic; but there is no difference in the law in nature that governs them from the other cases, as these showed to other minds their end, making the mind an unit, that can show scenes to come to other senses as well as it can past scenes; this latter sorceress telling them it was what they called on her to learn, which their minds must have impressed on her, and their end, or she could not have told them they should learn it.

A case was in the papers recently, where a child saw an angel come down to her, that impressed on her the entire scenes and circumstances of her death, which we should see was nothing but the mind coming forward and showing the child's earthly senses, her coming dissolution, with the scenes around it, before she reached the scenes on her senses. C. F. Hanselman, Esq., told me that, when eight years of age, he went with his father and uncle ten miles, to learn of a medium who had stolen his uncle's thread. As soon as the woman saw them, she said to the uncle, a stranger, "I told your wife not to further bother me about that thread." They got her consent to inform them who had stolen the thread, when she placed a pail of water on the floor, and called the uncle to her, asking him who that was reflected from the water. He replied, "It is my wife's brother." She called his father, when the boy went up and saw the man reflected from the water in the act of descending from the house on a ladder with the thread on his arm. She so connecting into the thief's mind occupied with that scene, and poured it through her mind and eyes, charged by the thief's mind on to the water, that reflected the image of the scene back to them, as the

prophets used to connect into the mind of the Messiah, and pour the scene occupying his mind through theirs and their eyes on to the water, to have the water reflect an image of that scene back to them. If the infant Josephine's mind could make her nurse see the scenes around her as Empress, as they did afterwards take place, why could not the mind of the Messiah make the prophets see he would be a greater emperor, judge, and machinist? If the two little Irish peasants' minds could make their mother see the scenes around them when Britain's tallest duchesses, as they were after that, why could not the Messiah make the prophets see the scenes they record he will consummate in the earth? If so many of these could show to others their future scenes, and end, as they took place, why could not the Messiah show his coming scenes, and death, to the prophets, as he has had them record? and why could not the Messiah have shown these recent revolutions that have taken place in Europe, that stand recorded more than a hundred years ago, as they took place? and why might he not have shown Friar Bacon the bridge at Niagara, who says, "The time will come when man will span the deep impassable gulf, at the roaring, foaming cataract, by a bridge suspended on cables;" showing all prophecies focus into one mind, and were impressed on the prophets from the senses of that mind, that made all other minds see its scenes through its senses in the earth; anchoring into the nameless land, the prophets see the Messiah a Gentile, and his scenes through his senses coming from, out of which I have shown all this knowledge and improvement have sprung up, seen so coming; as I have shown, not a theory that has been brought forward here has ever been shaken; where I insist that mind radiates its thoughts to minds, as the sun radiates his electricity to God's worlds, insisting a master mind has been seen with its scenes coming here for ages, that made all minds see through it, that had in it all the knowledge man has or can devise, so far as he has a record; and that the mind has come here, and drawn up most of that knowledge on his senses, which is the way he is butting his head against the great judges, who, on the decrees of the God of heaven, have to see through the mind of the Messiah.

These bedlamites say, this God of order has put a crazy mind into the Messiah, that has shown himself coming out of God with this knowledge so far back as man has a record, because the Messiah insists they shall no longer subsist by annihilating the laws of life through their wrongs and oppressions on it. It is curious to see the telegraph has been seen coming here for ages, and these other prophetic scenes, through the mind of the Messiah, where I demonstrate it works on the same law that all minds operate on, and so show that all these scenes, seen coming through the mind of the Messiah, were either got out of his mind by the prophet connecting into it, and letting his, the more forcible mind, pour the scene along their minds and through their eyes on to some fluid, as the news is poured along the wires, to have an image of that scene reflected back to them from the fluid, or by their letting the Messiah's mind overcome their minds, till they saw, felt, and thought on the scene as he would at it in the earth. All these jarrings come from the struggle of the great donkeys and the dear people to hold themselves into the government by frauds, perjuries, and forgeries against the mind and will of the Messiah that God has created helm's-man here, so the governments must have their ideas crushed out of the earth, and the combined desire will be, through all minds, to assist the Deity in his incessant desire to perfect this matter, which will make all things prosper, as the prophets see through the senses of the Messiah in his hands, as there can be but one right controlling will, desire here.

[For want of space, I am compelled to omit my letter to Mr. Van Buren, and other important matter.]

JAMES RILEY.

CINCINNATI, October 1, 1858.

PROPHECIES EXPLAINED.

And it showed all the scenes recorded in them were reflected forward to the Prophets, through the focus, eyes of one mind coming into life; and there are no earthly scenes recorded in prophecies on a coming living, except what that mind reflects forward, or they would contradict each other. While these, though recorded through so many men and in so many ages, do not contradict each other in a single scene, showing they were reflected forward by a mind that neither forgot nor changed its purpose. These scenes were got by the Prophets, weakening their bodies and minds, left out to be acted on and controlled by other minds to get their scenes when their minds ever connected into this coming mind, to the exclusion of all other minds, through its nervous fibres, which extended on to these scenes, and excited on one of these scenes, it contracted these nervous fibres, and absorbed the Prophets' minds into it, and inverted these scenes on to their minds, until they then saw, felt, and thought on the scene, as the coming mind would when it came up to the scene, in coming time, in full life, at the other end of the connection. So the Prophets got these scenes, then, through nervous sensations in this connection, by looking through the focus, eyes of that coming mind, and through its coming senses, that inverted the scenes on to their mind, and they could record no scene except that which was reflected forward thro' this focus mind, which requires every scene recorded in Prophecies, on a coming living to appear and be consummated after that man comes into life, and before he dies. As is again showed by that, that they could not be recorded as scenes that were to be consummated while he was here, and as evidencing his presence, if one of them could be consummated before he came, into life, or after he dies, as all those scenes are recorded an unit on that one life, and must appear and be consummated with its span, that reflects the scenes forward from the only coming living, the Prophets ever connect into the earth, and get the scenes in it through. So they record they see the railroad through the focus of that coming mind, 2 Nahum, 3, 4. And the steamer, 18 Isaiah, and the Spiritualists, 8 Isaiah 19, and the lightning carried to the ends of the earth, 37 Job 3. And that craft prospers in his hands, 8 Daniel, 25. All of which must appear here and be consummated after that man comes into life, and brings in this light on its side, and sets this craft upright that reflected forward these strange scenes in craft, which makes him reflect forward, that conference in Paris, and no other, as the life comes in before the craft, or any other scene recorded in prophecies, 11 Dan. 27. As every scene recorded in prophecies must be consummated, until they are ended, 11 Daniel, 40; 10 Revelation, 7. It lets him explain and end them, which lets that man stand up, 8 Daniel, 23; 11 Daniel, 36. And lets both those kings in the conference rush at him, Daniel 40. And he reflects forward to every prophet that he prevails against these very kings, and they identify the nations in the struggle as they do Britain and Russia in those two conferences, and make those two nations move out of it and struggle against each other, to the great battle so many of the Prophets see them fighting each other, in 38 Ezekiel, 22.

When from the great number of scenes reflected forward, and the precision they are reflected forward with the coming man, will be there who

came into life before a scene in Prophesies recorded appeared here, or was consummated. Yet of these scenes recorded in Prophesies, every one of which he reflected forward and must consummate, he will be here long after that, and found the seat of the empire between the seas, when the man, retains his faculties so that he reflects to the Prophet, "I am dying," which astounds the Prophet, seeing the man who knows so much and does so much die; though that single Prophet is against that man who must live to see the last scene recorded in Prophesies consummated, and must come into life before a scene recorded in Prophesies appears and is consummated here, as it is he that brings in the light and reflects these scenes recorded in Prophesies, through the focus of his mind to the Prophets.

It is shown that God never permitted man to open the seals of God on craft until the man they were seen coming through came. Neither will he permit man to break the seals on the Prophesies until the man, the focus at the other end of the connection does it, which was the end of the place God permitted those rascals, who have been so pious for ages, to go.

As on the decree of God you stand in knowledge, this side of that goal, and in piety, while there you can see a man that has been standing there thousands of years, incessantly, who scoffs and mocks at you who has more knowledge than many ages of you. Yet though there he stands, so enchanted, that man shall not leave a particle of his knowledge until the man comes into life, or if you could consummate these things reflected by him, or if you could explain the way that you get to see these scenes, coming in that mind, the purposes that I God had in creating the man, and the Prophesies would be frustrated by man. But the man must bring in this light on craft, and open the Prophesies, who stands at the end of the place, I permit you to go, and reflects forward the light of his age, which is sealed to you and your great men.

It is kind of, and then it is kind of again, for the people to look back on the great, pious, and good gone men; and then to see this enchanted man placed out there by God, that permitted them to see no further, reflecting there all the scenes that were exhibited as my play things.

It is kind of, then it is kind again, to see this man at the other end of the place they were permitted to look, holding out these strange play things; but I invert them to the Prophets, who are looking at them. But you cannot tell how you see them any more than you can make the things. But I will show how to make these things, and will show how you got to me in coming time. But the seal of enchantment is on this knowledge, in every age, until I at the end of man's vision, come and explain these things; and how you get here, and feel about your great gone, who only existed on their impudence.

And it showed that the Prophets got these earthly scenes recorded in Prophesies, which are to evidence the coming man is here, whom they call the Messiah—which I will call him, too, so that he may not be mistaken in this by reducing their bodies, so as to weaken their minds when they threw out their minds from them, and left them to be operated on and controlled by any other mind they connected into, so as to have that mind excited on a scene, absorb their minds into it. In this nervous connection, and turn the scene on to their minds absorbed into the mind they were so in connection with, until the scene was thrown on to their minds, as the shadow of the person standing before the mirror is thrown on to the mirror.

So the Prophets' minds received, out of the minds they were so in

connection with, its scenes, when excited enough on one of them to have a drawing of the scene, in the same way that a piece of paper would be placed on the wet writing, and pressed on it until it took up an inverted impression of the writing, or as the paper in printing is placed on the inverted type to receive an impression from the types, or the Prophets' minds, so in this connection with another mind, to receive its scenes answered the purpose to the mind turning the scene on to the Prophets' minds, that the paper in the telegraphic office receiving news does to the office transmitting the news. As the mind they were so in connection with to receive its scenes, ever got them through its senses; while the Prophets' minds in this connection never got the scenes through their senses, but through the senses of the mind they were so in connection with. It follows they got but scenes by reflection in prophesies, as the moon reflects the light of the sun on to us.

This is the reason that all the scenes recorded in Prophesies are so lifeless; as it is the reason why no scene recorded in Prophesies ever shows the means by which that scene was attained.

These scenes being so inverted on to the Prophets' minds, is the reason that they could make no use of them, which shows that creation, nature, God never intended they should be conceived, understood, or consummated, until the mind they were seen coming through came into life and turned them right side up. They never were consummated until that mind they were seen so long coming through came into life, and changed the light on them, on the side of life, for the reason that all these record that the man these improvements in craft are seen coming through will concentrate the earth into one empire. And here are the improvements in craft for intercommunication throughout that one empire, in less time and at less expense than it used to require to attain this in an ordinary kingdom. Could man have consummated these improvements in craft before that man they were seen through, came into life and changed the light on its side on these improvements in craft, and set them upright, that were seen inverted until he came into life the purpose nature, creation, God had in bringing the man and these improvements in craft would have been frustrated.

As these Prophesies are to be ended, explained, and finished, by the man the scenes seen in Prophesies were seen coming through the focus, eyes of his mind, 11 Daniel, 40: 10 Rev. 7. Yet, though these scenes have stood so many thousand years before mortal man, he has not approximated an explanation of how the Prophets got these scenes, through the focus, eyes of that coming mind, where all the Prophesies say all these scenes we record will be consummated, during the life of that coming man, and explained, as the scenes must appear and be consummated during his life. They bring him into life, before one of these scenes so recorded can appear or be consummated; and they end all these scenes, so recorded before he dies. So they concentrate the consummation of all these scenes within the span of that one life they record these scenes in connection with, and concentrate them into the focus of his mind, and get them through its light and knowledge. That enables them to see these scenes they record they see consummated while he is in life, which brings him into life before a scene recorded in Prophesies can be consummated here, and continues him in life until the last scene so recorded is consummated, as the scenes cannot appear until he is here; and as the scenes do appear, he is here.

Again: he must appear before a scene in Prophesies is consummated, and must live until the last scene recorded in Prophesies is consummated, or they could not record these, as scenes that would appear in the earth

and be consummated while he was in life, evidencing he was here. So here again these scenes must be consummated after he comes into life, and before he dies. As the scenes are here, he must be here. And as all these scenes are recorded around this one man in the earth, in the latter days, and as they do not attempt to record a scene in the earth from their time on a coming living but him, it follows that they got the light to record these scenes they say will be consummated while he is in the earth through him they record them all in connection with; which drives me to the conclusion that they could get those scenes but through the focus, eyes of that coming mind that brought in the light in the latter days, and let them see those scenes consummated, they say will be consummated while he is in life. And as they record no scene in the earth on any coming living, but on him, and in connection with him, it forces me to believe that they must have got these scenes through the focus, eyes of that coming mind, and through its senses and reflections on these scenes, when it comes up to them in full life in coming time.

As I have shown, all these things in craft and knowledge in craft was seen coming through his mind, that must have been in life, before any of them were consummated: for him to reflect forward. It follows that the conference in Paris is identified.—11 Daniel, 27. As they can record no scenes in the earth on any other coming living, I am further sustained in that being the conference, by the Prophets' identifying Britain and Russia in that conference. So here is an attempt to explain these Prophecies, that turns them back on themselves, and makes every part of them come to their place, and fit one part into another of them until they are a perfect structure at the point for them to be explained and ended, consummated.

But these Prophecies being all lifeless, inverted scenes, which never show the means by which the scenes they record were attained, makes them the doom of dooms as there can be no marks in the telegraphic office on the paper receiving the news, unless the office transmitting the news has made the mark. Neither can there be light reflected from the moon, unless she is there to reflect the light. So there can be no printing, unless the inverted type, inked, be there to impress it. There can be no likeness on the mirror, unless the substance is before it. Neither can there be an impression made on the paper laid on it, unless it be there wet, to make the impression. So there can be no scene recorded in prophecies, unless the Messiah so reflected it on to the Prophet's mind, so in connection with his, through its nervous fibres, transmitted it. So it is no wonder that the Prophets had such faith that the scenes they recorded in Prophecies, that were to evidence the coming man was here, would be consummated as they recorded them. As they had his mind turned on to them, absorbed into his mind, at the scenes, and seen the scenes they record, that are to evidence that he is here consummated. Until it is no wonder that 11 Daniel 36, says: "And the king shall do according to his will, for that that is determined shall be done." As the Prophet had his mind absorbed into the Messiah's mind, until it was turned over the Prophets' mind on these scenes, and the Prophets seen them done.

That the Prophets got these prophecies by so connecting their minds, weakened to be acted on by other minds, and to receive impressions from them, into the nervous fibers of the Messiah's mind, that extended on to those scenes they record in prophecies, which are to evidence that he is here; on which scenes, when excited, he absorbed the Prophets' minds into his, through its nervous fibres, and turned the scenes on to the

the Prophets' minds as he would view these scenes they record are to be here with him, evidencing that he is here, is shown by that the Prophets never could go out into their solitary places and connect into any other mind on the coming living, and get the scenes that were to be in the earth, around the man in life, from their time, until that man came into life, and no prophet attempts to record any scene in the earth on the coming living, but around that one man. 12 Daniel, 4, "shuts up the book and seals the word on all earthly scenes," when the Messiah dies; ceases to afford him light to record scenes in the earth. What further shows that he can see no more scenes in the earth, and that his moorings into the earth to get scenes in it ceases with the Messiah, is shown by his introducing the man on the water, and telling what he says, that Daniel will not vouch for, but what he says have no scenes around them, which are to evidence the consummation of what he says; though Daniel does vouch for the consummation of these prophesies, that are to be evidenced in their consummation, by the scenes he records around them.

This makes these prophesies that are to be evidenced by no time in their consummation, while they are to be evidenced by scenes in their consummation got through the nervous sensations of the coming man, that extended on to the scenes. So the nervous sensation, on the scenes that were to evidence their consummation, was now, though it will take me thousands of years to come up to the scenes, in full life, as I now show them to you, which is exactly what these Prophesies are, as it is the way they were obtained by the Prophets.

So there are no prophesies on the coming living, but these that have scenes around them which are to evidence their consummation. That I have started off with saying that the Prophets could record the scenes in the earth from their time on only around this one man, which I will further sustain here by saying, if they could record scenes in the earth that were to evidence the consummation of their prophesies on the coming living, but on this man, their prophesies would contradict themselves and destroy all faith in them, which these prophesies do not do, while they show that man never changes or forgets on a single scene; though these Prophets have been recording these scenes near four thousand years, through its nervous sensations that are to evidence the man is in life, and the prophesies are consummating. So that all the scenes in prophesies that Messiah is here, on the coming living, must have been reflected forward to the Prophets by that one man. While it should not be forgot, that the Messiah could not have but one scene in his mind at a time, with a drawing of it, so that he could absorb the Prophets mind into his, and turn the scene on to the Prophets mind, as he would view the scene when he came up to the scene in full life. This is the reason that these prophesies are recorded so disconnectedly—so jaggedly—yet recorded by so many different men, and through so many ages, and so disconnectedly. Still, there is not a contradiction in them, till they are beyond all man's telegraphing, but that man's which is all the prophesies are. So that man has something to learn of him yet in craft, though their minds are sane in donkeydom.

I have shown that these prophesies could be reflected forward by but one mind, or they would contradict each other, which they never do. While I have shown the Prophets never attempt to record a scene in the earth from their time on the coming living, until this man in the latter days comes into life. They make no attempt to record a scene in the earth after that man in the latter days dies. And I have shown that Dan-

iel shuts up the book and seals the word on earthly scenes when he dies. I will now turn to 8 Daniel, 23, where he divides the Greek empire into four parts, which he records as history, and it should be so recorded, as he lived to that time. In the next verse he rushes down without recording a scene in the earth from his time until he begins again to record scenes in it around the coming man, which shows that he could see no scene in the earth in the intermediate time, until the coming man comes into life and brings in the light, and lets him see the scenes in the earth to record them. When he records, "in the latter days of their kingdom when the *transgressors are come to the full*, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hands." So the Prophet, recording no intermediate scene in the earth, admits he can see none until the Messiah comes in and brings in the light, and lets the Prophet see the scenes around the Messiah in the earth, so he can record them. This Prophet begins to record scenes in the earth around the Messiah, and ceases to record them when the Messiah dies, which is the case with every one of the Prophets, who record no scenes in the earth on the coming living from their time until the Messiah comes into life, and they cease to record them when he dies. So that all the scenes recorded in Prophecies on the coming living, after the Prophets die, were reflected to the Prophets by that one man, through his nervous sensations, which contracted when he was excited on a scene, as they would when he came to the scene in full life, and he absorbed the Prophet's mind into his, if in connection, and left to be controlled by his mind, as he would view it when he came up to the scene in full life, and inverted the scene on to their minds. So it was a nervous sensation then seen to them done, which was to be executed when he came to the scene in full life. These prophecies being the nervous sensations of the coming man, is what makes them so accurately registered by the Prophets, while they annihilate Daniel's fine carriage, and his son of man, and what he says, and his breast, and his heads of silver, and gold, and brass, and what the man on the water says, for the want of earthly scenes recorded, which are to evidence their consummation, while these prophecies are a record of earthly scenes seen around, and through the coming man, which are to witness the coming man is here, and the prophecies are consummating. So that there are no prophecies or attempt at prophecies, from the time that each prophet died until the prophet moored into the earth through the coming man and got scenes in it; while it should not escape attention that these prophecies, though got through the coming man, are not about him, but about a world, where the man does not know that animal called self, though the scenes recorded in prophecies show he knows almost as much as any of the great and holy ones around him, throwing in a world of them, but it is no where what any one does for him, or to him; but they are what the man does for a world, other than the God of his Father that does not control him, nor the desire of women, who lives for a world whom creation, nature, God brings out of no royal family, blood, nor out of a palace, so the people can cry over his degradation; but creation, nature, God brings him out of a hovel, and gives him the capacity and the understanding to boss their ships, their machinery, their cultivation, their production, their science, their armies, their inventions and their structure of society, their police and courts, and their government, and to restore order in this chaos, to defy the people and to

show them that he is no respecter of persons in the earth, as I shew you in the case of that man. The power that coming mind had, for so many thousand years, to absorb the prophets minds, left out to be operated on by other minds into it, by contracting its nervous fibers when, excited on a scene, as he would be in full life when he came up to the scene, to the exclusion of all other minds, as they record no prophecies from any other mind coming into life but his, as I have shown should not escape attention, as the mind may have the same power over minds when it comes into life as it should have on the laws of life and forces.

I have here drawn a distinction between prophecies made on the living and the coming living that I want to explain. That there are prophecies made over the living, there cannot be a doubt; as in 2 Kings, viii. 10, Elisha said, "Go! say unto him, thou mayest recover certainly. Howbeit, the Lord hath shown me he shall surely die. 12. And Hazael said, Why weepest thou, my lord? And he answered, Because I know the evils thou wilt do unto the children of Israel; their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children and rip up their women with child." 1 Habbakuk 6-10.

These are prophecies made over the living, the nervous fibers of whose minds extended on to these scenes, and reflected forward the acts of the person when he would come to those scenes in after life, which was a nervous sensation to the prophet then, though to be consummated when Hazael came to the scene in after life. In the same way, Jeremiah and other prophets told the king of the Jews carried to Babylon, that his eyes would be torn out and his sons murdered, as these things were afterwards done to them, who oscilated the scenes forward through the nervous fibers of their minds, that extended on to the scenes in coming time to the prophet, as they at the scenes witnessed them. In the same way on the living, the prophets foretold that the Babylonians would take Jerusalem, as they did; but, how distinctly the scenes are pointed out in these prophecies that were to evidence the consummation of that prophesy, I have my doubts. But there can be no doubt that a woman in London telegraphed a man in Liverpool not to cross the ocean in the steamer Arctic, as she had seen her go down, giving the scenes around her sinking; so that some one that went in that steamer extended the nervous fibers of their mind on to the scenes around that steamer sinking and reflected them forward to that woman, who was probably the husband of the woman in Boston who saw the steamer go down and the scenes around her, and her husband swimming when she sunk. So Andre's sister saw him hung, and gave the scenes around him three thousand miles the instant it was done. So the negress nurse, in the obscure island of Hayti, told that the infant Josephine would be the greatest empress in the earth, giving the scenes around her as empress, and dethroned her, which scenes the nervous fibers of the infant's mind had extended on to incoming time and reflected them forward to the negress nurse. So the Irish farmer's wife saw her two daughters' children absorbed into Briton's tallest duchesses; as they were, giving the scenes which were to evidence this, which the nervous fibers of those children's minds had extended on to and reflected them forward to the mother as they would see them in coming time. It was a nervous sensation in all these cases, and the scenes were reflected forward then as they would be reached in coming time, which is what these prophecies are, except that they were reflected forward by the coming living, who will have more mind than millions of them who reflected these scenes forward on those scenes recorded in prophecies, that are to evidence that he is here, and the pro-

phesies are consummating by the scenes reflected forward to the prophets.

I will drop this, remarking I have made out what these prophecies are, and how they were got, and that there are no prophecies on the coming living. But these, with the earthly scenes around them, got through nervous sensations; until looking at these scenes recorded in prophecies now standing before us, we must see the prophets saw these scenes through the eyes and intelligence of one in life looking at and reflecting on these scenes before him now, that have all appeared here within half a life, so they are the scenes of the one, in life who so reflected them forward to the prophets. They were all reflected forward by one mind, and are an unit.

But I will not rest my case here; as I will presently show there are prophecies, and they were read out of one mind, and that the mind is in existence, and the prophecies are at the point for their consummation or explanation, which is called "the time of the end," (Dan. xi. 40), which is "the time when the mysteries of God, as he hath declared them to his servants the prophets, should be finished"—explained, (Rev. x. 7). But there is on prophecies another time of the end, which is when that man who explains and ends the prophecies and moors the prophets into the earth, and holds up the light and lets them record these scenes in prophecies that are to evidence the Messiah is in the earth, dies, and annihilates their moorings into the earth forever, so they can see and record scenes in the earth, dies. (Dan. xii. 4). It is no wonder the prophets and all mankind have ever looked on "this time of the end" with an indistinct grief—regret, as at the death of the Messiah ceases our moorings into the earth. The prophets felt so certain would continue on, and have the scenes in it they record in prophecies, when that dear man who moored them into the earth with these scenes in it around him died, annihilating their moorings into the earth forever. On my explanation of these prophecies, they might well feel this certainty, the earth would continue on until the last scene in prophecies recorded was consummated, as they on this explanation contain no scene except what the Messiah reflected forward to the prophets, which they knew, and so knowing they could not have a doubt the earth and the Messiah must continue on until that scene was accomplished.

But whether the prophecies were read out of the coming mind as I say or not, makes no difference as to their accuracy. It cannot be denied, they thousands of years since saw the lightning carried to the ends of the earth, (Job xxxvii. 3.) They saw the steamer rushing out of the land without a name, away beyond the rivers of Ethiopia, bearing the standard of the new empire on her and the envoys to Judea, (Isa. xviii.), while Daniel xi. 44, says, "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many." The inference is natural; the steamer has returned with the envoys. Ezekiel xxxviii. names the nations he fights north and east of Judea, in the grandest modern battle-field that ever was seen in the earth, (ver. 22), where the prophet is connected into the coming mind in a night scene shelling with liquid fire, and cannon balls are falling through it. What makes it certain this is a modern battle-field improved, is, the prophet sees the other side annihilated with fear, while the Messiah continues on the destruction. Daniel says he goes out to make, while the prophets cannot conceive the war instruments in the battle, neither can they in the war instruments beat into implements of husbandry; so they record them as in their time spears and swords, which again shows these prophecies are nervous sensations telegraphed forward to the prophets by the coming man, who by nervous sensations could telegraph throughout

the earth, which compelled creation to keep up telegraphing to when he came into life, change the telegraph on to the side of life. Daniel makes him overcome the nations; Ezekiel does each, naming the Lybians, Egyptians, and Ethiopians, and spares Edom and Moab; and so does Numbers xxiv.; Zephaniah iii. 10, sees the Jews returning out of that nameless land away beyond the rivers of Ethiopia. They saw the Spiritualists, (Isa. viii. 19); they saw the railroads and many trains of cars bearing in men-at-arms in the British uniform, (Nahum ii. 3, 4); they saw the banners of the nation that has this uniform, "a lion," the "merchants of Tarshish and the young lions thereof," (38 Ezek. 13). Tarshish is islands, (Gen. x. 4); Tarshish and Chittim mean the same—*islands*. Isa. xxiii. 1, 2, 10, 13, 14; Ezek. xxvii. 6, Chittim is islands. She produced tin, which no other nation did or does, 13; ships of Tarshish, 25. They see her bear the coming man presents, (Ps. lxxii. 10). They see her at Paris defying Russia in a second conference with an armament in ships unknown to the prophets, (Dan. xi. 30). They see Russia and her on different sides in the great battle, (Ezek. xxxviii.; Isa. lxvi. 19). They see her ships coming to this struggle, (Num. xxiv. 24); they see her ships broken in it, (Isa. ii. 16).

I will take it for granted that I have identified, on the scenes recorded in the prophecies, Britain as one of the nations in the second conference at Paris. I will now equally as well identify Russia as another of the nations in that second conference at Paris, (Dan. xi. 29). Then I will show that the prophet could not see but that conference on these scenes recorded in prophecies, when I will think it makes no difference how the prophets got these prophecies, as there stands on record, in prophecies, the scenes that are to witness their consummation. Russia is Togarmah, Mesheck, and Tubal, (Gen. x. 2, 3). She is "Togarmah of the north quarters," Mesheck and Tubal, (Ezek. xxxviii. 2, 6.) She is king of the north, (Dan. xi. 27, 29, 40, 44.) As Togarmah, Mesheck, and Tubal, she was in the fairs of Tyre, (Ezek. xxvii. 13, 14.) As Tubal, she fights on one side over the Jews and Tarshish on the other, as in Ezekiel and Daniel; 66 Isaiah 19. "I will bring a nation against thee, from far from the end of the earth," 28 Deuteronomy 49, 50. There is not a nation on the end of the earth but Russia, which is "a nation afar off," 4 Micah 3, 13, 14; 2 Isaiah 4. The king of the north comes at the man who explains and ends these prophecies with many ships, 11 Daniel 40, which we know she has. So Russia is equally as well identified in this second conference at Paris as Britain on the scenes recorded in prophecies, and the course she pursues and how she ends the struggle. The circumstance that there has a second conference taken place with the details recorded of what intervened, as we know they have taken place, should be conclusive that it is this conference and the scenes around it that he records which he sees.

But if they would not believe Moses, and Elias, and the prophets, neither would they believe were one to come from the dead; but that one shall come from the dead, but it shall be established that is the only conference Daniel can see; and that established, it makes no difference what nations were or are in it. I will establish that Daniel cannot see any conferences, but those at Paris, until the proof is strong enough to "tear up the oaks of Bashan." I have shown, on the records made by all the prophets, that they cannot connect into the earth, and record scenes in it; but on one coming living which drives me to that all of the scenes recorded in prophecies, on the coming living must transpire, during his life, which makes all the scenes in prophecies stand an unit depending on his life, until not one of them can transpire before he comes into existence; nor one of them after

he dies, or if they could happen, the purposes God had in creating the man, and the prophecies and the craft would be defeated. While I have shown that though God showed them the man, the improvements in craft, and these other scenes, yet out of respect for the sane brains of the donkeys, he turned that end, not to be said in the decent and sane society of donkeydom, upwards, knowing that was the way they would best appreciate them, and understand them. This shows the respect Creation held them in, and their sane minds, and shows the reason of their incessantly imploring him to let the light of his countenance shine on them instead of that other light. And I have shown these prophecies are the oldest, the most accurate, and the most extensive telegraphing there ever was, in the earth, which is the reason that the wronged, the distressed, and the oppressed have been crying out, rushing off into eternity, in every age, and language, and race, learned and unlearned, with the most implicit confidence, "sooner or later my wrongs will be redressed;" feeling the telegraph office, which would have to have ceased, when the man came into life, had it not been changed on to the side of life, when he changed this craft upright, and the light on it, and let men get their minds into his and see it upright as they seen it inverted before he came into life.

But, on the scenes recorded, in prophecies these improvements, in craft, so long seen in the coming mind, are not to be made until the man they are seen coming through comes into life and sets them upright, and brings in the light on the side of life. They cannot be consummated until after he is in life, and has intelligence, as they are seen coming through his mind at the other end of the connection; and if they could be consummated before he came into life, they could not be seen through the focus, eyes of his coming mind. But again, they could not be recorded as scenes that were to appear while he was here, unless they were consummated after he was in life and before he dies; so when one of these scenes appeared that prophecies record will appear here in the latter days, in connection with the coming man; the scenes showed the man was here then in life, and had been before that scene appeared; he had reflected forward to the prophets, and would remain here until the last scene he had reflected forward through his telegraphic office, was consummated. 8 Daniel 25, says: "And through his policy also he shall cause craft to prosper in his hands," just as he makes the same man, 11 Daniel 40, explain and end the prophecies, according to 10 Revelations 7, that will require more conceptive power, and inventive, concentrating power of mind, and drawing power, than there is in all this craft; yet on these scenes recorded, in prophecies, the light all comes into the earth through that one man, who was so long reflecting forward these scenes recorded in prophecies, that were to evidence he was here to finish the prophecies; so they make that man transmit more light and knowledge forward to them, as the scenes recorded in prophecies, that are to evidence he is here, show than many great men here have, and make him the patron of craft and a fountain of light on it while they give him the same power to conceive it that they give him to show it before he comes into life; and to use it, and demonstrate how the prophecies were got, and to end them; but there is no need of this as it took place when the man came into life, which is again showed by the Spiritualists crawling out and getting unruly since that mind that absorbed all minds into it for so many ages, quit its control as emperor of mind on that side where he attended to the business, too, without trusting to secretaries, as these scenes recorded in prophecies show. This would permit his mind to have some control here, as it would permit some to get their

lucid brains into it. Besides, here is the telegraph in craft that has only changed sides and came on the side of life. I think that I have pretty conclusively made out these improvements in craft could not be consummated until the man they were seen coming through came into existence and set them upright, and changed the light on them, in this position, on the side of life, while I have showed that if any of these things could have been consummated by man before the man came into existence they were seen coming through; the purpose of Creation in producing these things, and the man and the prophecies would be frustrated, and I have shown the telegraph has but changed from the side the man was to the side of life, which had to be done by Creation, when the mind came into life, or telegraphing would die. And I have showed the prophets see the man bring in the light by which these improvements in craft are consummated, and they see him explain how the prophecies are got, which requires further knowledge in craft than all these improvements.

As all these improvements in craft seen coming, are here and must have been consummated since he came into life, so the man must be in life; and as the prophets record no scenes in the earth but during his life, we may take it for kind of granted that the prophets could see no other conference but that in Paris. So we need not identify the nations, as we have to show it is that and no other conference they see, turning the nations identified on to this, and the proof would tear up the oaks of Basham, sustaining me in that they could see but the conference at Paris, as all the scenes have to appear in one life, and the scenes appearing show that man is in life who shows them.

I want these to enter the sane brains in donkeydom with the accuracy the coming man carried on this telegraphing. So I started off with that it made no difference, as to the accuracy of these prophecies, whether the prophets got them out of the coming mind as I said or not, as there they were naming the scenes they recorded would be in the earth, around the Messiah, and I have been continuing on in bringing in proof to identify these scenes, in prophecies, until I have ended in identifying the conference at Paris, for the purpose of saying there are the scenes recorded in prophecies standing before you and the prophets all concur in saying they can record no scenes in the earth, from their time until that man comes into life, and none after he dies; and I have shown on the scenes he is in life, and was before a scene recorded in prophecies appeared, and it makes no difference how they were got, as they must be consummated to the last scene during this life, as these are the scenes that are to appear in the earth, as the prophets record, while that man is in life here; and they could not record them as scenes that were to evidence that man was here, if the scenes had appeared before he came; neither could they record them as scenes they got through and in connection with this man, if the scenes had appeared here before he came. So here are uncommon scenes recorded in the railroads, and the steamer, and the Spiritualists, and the lightning carried to the ends of the earth, and these improvements in craft, and two of the nations are identified going into a second conference in the third nation, Paris, and one of them recorded to have a great armament in ships, and her uniform and standard are recorded in prophecies, which must all take place during the life of this man, who must have been in life before one of these scenes could be reflected forward; so he must still be in life and continue in it until every scene recorded in prophecies on a coming living is consummated. So it

makes no difference whether these prophecies were got as I say or not, as there the scenes stand consummated to a great many scenes, and strange ones at that; and the remaining scenes, to the last, must be consummated during that life that was in existence before a scene recorded in prophecies appeared here, as these prophecies are an unit standing on the only coming living that ever connected them into the earth, and let them see the scenes in it during his life through the focus, eyes and senses of his coming mind and in connection with him. But this again shows these scenes recorded in prophecies were got through the focus, eyes, senses, and mind of the coming man, who reflected them forward to the prophets in connection through their minds left under its control through its nervous fibers, which it contracted when excited on a scene, and absorbed their minds into it, that extended on to the scene through its nervous fibers and inverted the scene on to the prophet's mind, as the coming mind would view the scene when he came up to it in full life. So these scenes in prophecies are the coming man's inverted, which is the reason they have no life in them, but look like reflections from a mirror, never showing the means by which the end was attained.

Either view of these prophecies makes them "that that is determined shall be done," as the prophet saw it done, following out of this identified conference at Paris, so that the prophecies are an accuracy in telegraphing a little beyond man's conception, while they stand the doom of dooms upon man now, not hereafter. But they will say, the man through whom these scenes were recorded in prophecies, has been here; but they should see, that prophecies are as bare of scenes in the earth, from the time of each prophet until the time when the coming man comes into the earth, and holds up the light in it and lets the prophets record the scenes in it around him, as are Daniel's horns, and beasts, and chariots, and the man on the water; while they should see the Messiah and Creation, Nature, God never permitted man to connect into the earth on another coming living mind, and record scenes in the earth, but around this one man, who absorbed into his office all minds, inquiring for scenes in the earth on the coming living, in coming time. How he done business in his telegraphic office, can be seen by the scenes the prophets record, and say they will be here, when he is evidencing he is here that reflected them forward to the prophets.

These prophecies are only a record of earthly scenes, that are to be in the earth around a coming man; and the prophets record no scenes that are to appear in coming time except when that man is in life, which is rather annihilating to the great intermediate worshipped of donkeydom, who in their sanity have poured out oceans of tears over their great past gone worshipped, while they knew all were crazy who did not wade in with them in this fanaticism; though on these prophecies founded in God staring them in the face, these men had no more existence in the earth or in mind than the humblest creature in the earth, as they never connected into this wall of mind that surrounded the earth and reflected forward a scene that was in it while they were here while all inquiries for scenes in the earth when you will be here, were answered out of this one office that monopolized answering all inquiries for scenes in the earth in coming time, to the scenes around him in the earth.

Between the time the prophets lived and the time the steamer, and the railroads, and the lightning is carried to the ends of the earth, and the Spiritualists, and this knowledge in craft appeared here, all of which the man who reflected them forward showed standing before him; donkeydom has

had a great many great, good and worshipped men, yet there is not a scene recorded in the earth around them in prophecies, that leaves the earth as bare of scenes except around this man, as does Daniel's beasts and horns, and his fine carriage, and the man on the water, between the two periods. These great, good, wise, and worshipped men and the wisdom of donkeydom is rather annihilating, contrasting them with the enchanted man the prophets could see at the end of the place they could see scenes in the earth on and in the only place God would permit the prophets to look into the earth through the enchanted man, and see the scenes in it, or that God would look into the earth, where God had the enchanted man telegraphing with his nerves, and shielded by his lightning, standing with the light shining upon bedlam, of that part of him opposite to his face, with the steamer and the railroad cars, and the lightning carried to the ends of the earth, and the Spiritualists before him, and that grand modern battlefield, and the two conferences at the South, Paris, and identifying two of the nations in them, and showed one of them had an armament in ships to defy the other that had "many ships," 11 Daniel 40, and showed he had the knowledge to open these prophecies; and to open the strongholds and annihilate their science in war, and to divide the land for gain, and to drive the people on to it to produce, and to cover the earth with production, and to infuse order and accuracy into society and government, and to bring in the oppressed, distressed, wronged, and the driven out, and to see the stranger and he that hath no helper are not turned away from their rights, and to curb the strong nation and the arrogant man; and here are most of those scenes, and many of them strange ones at that, which have come grouping in within a few years, and all since that man was in life to reflect them forward; yet he here, before the first scene appeared in prophecies, must have life enough left to see the last scene in prophecies recorded consummated, as they group in around him in a few years. So God does not permit the man standing with this knowledge to look into bedlam, nor will he permit the prophets to look into it, as God has nothing to do with it, but leaves it "that that is determined shall be done." So God doomed bedlam to annihilation, and all its great, good worshipped men, and its knowledge of these prophecies, upon this wall of mind that surrounded the earth for so many ages, that contained no place for them, and held no intercourse with them, as God had sealed from them this knowledge standing before that man, standing at the only place God permitted man to look into the earth and get scenes in it with the seals of seals on it, and shielded the enchanted man and the knowledge with his lightning.

Could they have broken the seals, and sundered the lightning, and got this knowledge, they could see before the enchanted man faced from them, before he came into life, the purpose God had in creating this man, and this knowledge and the prophecies would have been annihilated by man flooring God, on a God that works by design and not by guess, as these prophecies show that he had been creating so far back as man has a record. The people who tell what God does for them, had better look at these, and see the doom man went through with on this coming man that never was changed for thousands of years, nor were the decrees on them. Then they should see how long it takes to produce a mind that scorns donkeydom, and yawns to be in the bosom of God who sympathizes with that mind haunted by hated bedlam, and thieving thrown in. This, contrasted with that, the city and temple have been twice destroyed, and the nation nearly so; yet there is nothing of it in prophecies on a coming living, though there is on the living which shows again these scenes in prophecies staring us now in

the face were reflected forward by a mind in life, that showed them all these things gone, returning the Jews scattered in all the nations in the earth, hated and oppressed, to their land, which rather annihilates the great intermediates, and lets the mind now in life, that reflected these scenes forward, staring us now in the face, recorded so many years since, have more power and more knowledge than any other mind, as neither now or between have they interfered in a scene in the telegraph office with this mind, as there are no contradictions in the scenes recorded, while they stand an unit on one mind in life, which should give it the same control of mind here it had before it came into life.

This leads me to, that it is vain to talk about this man's coming a second time, when there is not a scene recorded around him in prophecies that has been around a past living; so that he has never been here the first time, and consummated the scenes recorded in prophecies reflected forward to the prophets, which are to evidence he is here; and until he has been, it is useless to talk of his second coming. There is no past living who has seen these improvements in craft, or that has seen this conference in Paris, or that has seen such an armament in ships, or that has fought that big battle, so many of the prophets have had reflected forward to them; or who has compelled the people to cease learning war, and go to work, and has sat in judgment on the nations, and on the great and on the poor, and put his execution on the foot of it and executed the judgment. (2 Isaiah, 4 Micah, 72 Psalms, 11 Daniel 36, 12 Daniel 1-4, 8 Daniel 24, 3 Malachi 5, 4 Malachi 1-3, 3 Zachariah 8-10, 3 Zephaniah, 17 Ezekiel 22, 23.) "In the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell," 24; 8 Isaiah 9, 24 Isaiah 2, 18-23, 66 Isaiah 8, 12, 19-24.

These are but a few of the scenes, around that man, which are seen by nearly all the prophets, commencing with the first Moses and ending with the last Malachi. It is to be again observed, that these are scenes, the prophets say, that coming man reflects forward to them; but not what they say will be done; but they saw them done in the scenes reflected forward to them, by that coming man. Every one of those scenes concentrate the government of the earth, into the hands of that one man, as the man, that holds the Courts, is the government, so the man, that brings in the oppressed, distressed and driven out, has the government, as the man who sits at the head of the fleets and armies.

The man who puts the Jews back, scattered in every nation in the earth, so far as he can find their names registered in their registry, is the government. The man who compels them to learn war no more, has the government. So has this man the government that the prophets see him sunder the governments of the nations, until they scoff them trying to resist it, seeing them running into the holes in the earth, and the cliffs in the rocks, and throwing away the idols they made to worship, so has the man the government, who is moving the people to and fro in the earth, on the land divided for gain, so has the man the government, who has the priest as the people, and the maid as the mistress, and the master as the servant, while this structure of society is sundered, and all get their rights in his courts, and in his government, that are as accurate as these improvements in craft. That is the awful day of judgment, when that man rises into the judgment seat and ends the oppressions of man on his fellow-man, and compels all to have their rights in his courts, and government that will

not permit a smart man to exist in it, nor will that government permit a man or woman to degrade or to prostitute themselves. It is idle to say, that man or those scenes have ever been here, and it is wronging God, and this man creation has been so long bringing, to pretend it, as the man interferes entirely with human government and with production. These scenes shew the man would scorn the worship, or the adulation of man, while he would condemn the hootings of the senseless crew, that would be better employed in producing something for subsistence. That government will conceive creation brought it in through these prophecies, and they will be carried out in it to the letter, on them, while it will condemn all their pretensions, at other divine interference here, and see none got through this wall of mind, intelligence, which repelled them with lightning that has surrounded the earth some thousand years, except this man, Were not exactly that human government to come, and that man to govern, exactly as these prophets record the scenes they saw him consummate when he came into life and into the government, what a host of liars the prophets are, and impostors, as it is all the prophecies they record with scenes around them on the coming living in prophecies, or else creation, nature, God has been hoaxing them for thousands of years, by reflecting forward these scenes they record in prophecies that God showed them were to be enacted by a human government he was creating, and the man to govern it, and that too, when it cannot be pretended there has been any divine revelation ever made to man on the coming living, with scenes around them, but in this single instance. But, as surely as man is on the earth, here are the scenes, staring us in the face, until we must see the prophets saw these scenes in coming time by nervous sensations, through the eyes and intelligence of one now in life looking at these scenes, who came into life before a scene of them appeared, grouping in on this one life that will remain until the last scene recorded in prophecies is consummated, as they could not be recorded as scenes they saw in the earth in the latter days, in connection with that man, if they could appear before or after him, nor could they be recorded as scenes that would appear while he was here if they could appear before or after him. Neither could they be recorded as scenes they saw coming through the eyes, focus, intelligence of his mind, if they did not appear within them. Neither could this craft and this knowledge seen standing before him have appeared here before he came into life, without annihilating the designs God had in creating the man, the craft, the knowledge, and the prophecies, so long manifested through these prophecies, and they shut the book and seal the word when he dies, and record no scenes in the earth on a coming living, from their time until he comes into life, and on no other person. So we must see all these scenes were reflected to them through the nervous sensations of one in life viewing the scenes. So the evidence stares us in the face that human government is consummating, and will go on in its consummation until every scene recorded in prophecies is finished, before the life expires that reflected those scenes forward, that show they emanated through the focus of that mind alone, as distinctly as if they had got the scenes by looking through a narrow tube extended to the eyes of that mind which would not permit them to get scenes on its sides but through the eyes alone at its end, as here are the scenes recorded in prophecies that are to evidence that man is here, and strange scenes at that, which are to witness this to the last scene until the coming man opens the seals on prophecies that are on them never to be opened but by him who reflected them forward to

the prophets. So he is to hold the seals on them as he is to on the craft, until he comes into life and brings the light on its side. Could mortal man have consummated those improvements in craft before he came into life and set them upright, and brought in the light on its side, or could they explain these prophecies, that have so long remained a sealed book, the designs creation, nature, God had in creating the man, the improvements in craft, and these prophecies, would have been annihilated. As the scenes are here to the last until the prophecies are explained, the prophets have not been lying to us, neither has God been hoaxing them : so we may take it for granted the remainder of the scenes reflected forward must be consummated during the life of the man who reflected them forward.

Were not that man to come so long felt coming, so that in every race, every language, and in every land, the learned and the unlearned, distressed, oppressed, and wronged have been crying out, with a confidence that shook every nerve of the tribunal executing the sentence, rushing off into eternity to the man, "Sooner or later, my wrongs will be redressed when such villains as you will not occupy the judgment seat;" which shows they were connected into the coming man, who connected between all nerves there and telegraphed his sensations to them, that there should be redressed for that, while he has been reflecting forward these scenes to the prophets, until they would be sundered, rather than to record a scene different from the way the coming man reflected it on to them with whom they had been, and they knew he would not lie, and they would not lie on him, who was coming to redress these wrongs, and to rise into the judgment seat, and to restore order in this chaotic structure of society, and in government, as they have said, what an ocean of faith, hope, and of appeals would be lost in this court of dernier resort ! This makes God create the craft and the knowledge to improve it, and the prophecies and the man ns he created all other things when he wanted them.

This is the reason Peter, so in connection with the coming man, halloed out, "Oh ! Lord, a day is a thousand years to you, and a thousand years a day." So when that man is in life, there will be people who are genial to him, that will have the power of putting out the nervous fibers of their minds, and connecting into his mind, and having his thoughts, his reflections, and his scenes turned over on to them, until they can see, feel, think, act, and reflect through him, and have the life and the secretions passing from him to them, and from them to him, which will make the sane donkeys declare there is a charm without ever having the thought run through their sane donkey brains, that it may be extremely pleasant to connect into that mind and get its scenes, its thoughts, and its reflections, and to have its life and its secretions passing through us, and ours through him. So will the sane donkeys see that he can let them feel, see, reflect, think, live, and act him, and he them, while he will have the power to make the sane donkey feel kind of the other way. This again shows the prophecies are a nervous sensation, got through a telegraph superior to any man has yet perfected, as on this one stands on one end of the connection with the same reflections, thoughts, and feelings ; the other has which is what the prophecies are, with the difference that he had to come into life to do exactly what he will do to those in connection in life.

THE PROPHECIES EXPLAINED.

Entered according to act of Congress in the year 1859, by James Riley, in the Clerk's office of the District Court of the U. S. for the Southern District of Ohio.

The Bible, the Prophecies and the Messiah are only ghosts and shadows of substances and knowledge the mind of God showed sealed in its womb from men's conceptions or understanding by non-creation, till that mind concentrated itself into and created a man who would draw out of his mind, and create on his senses these substances and knowledge, so shadowed out of God, when they will be reflected by this man's senses on to the senses of other men, as the mirror reflects a shadow of the substance before it. Then men will see these are the substances and knowledge, which will and did reflect these ghosts and shadows out of God, then on their senses; comparing these created substances and knowledge with these ghosts and shadows, they will conceive and understand for the first time, the Bible, the Prophecies and the Messiah. No man, on the decrees of God assigning these prophetic substances and knowledge to that man for his creation, can have any conception or knowledge of them, till he creates them on his senses, and reflects them on to the senses of other men, for models of them, as the mirror reflects a shadow of the substance before it, but the mind, showing them in its womb for his creation, as no other could see the end that could be attained through them, while his mind will be incessantly coming forward and showing his senses, he can and must create the substances and knowledge so shadowed out of God, which will make him struggle incessantly to create them here on his senses, as he showed himself struggling in God for ages to acquire sufficient strength to raise his anchors in these things out of God, and come here and create them into substances and knowledge on his senses for men, that they by his created substances and knowledge might understand the prophetic ghosts and shadows.

All should see no man can create new substances or knowledge, unless he can in his mind conceive them, and has created in it a model of the new thing he is going to create, which he can draw forward out of his mind on to his senses, and concentrate his mind on that model existing in his mind, till he creates it into a substance on his senses, and to all other senses, or until he reflects it on to the senses of other minds, that do so create it, showing the models of the new things created must exist in the creating mind, or a model created in it by God, and must be reflected forward on to senses, as these prophetic ghosts and shadows were before man can create it, as they never have created something out of nothing, nor have they created without having a model before them, or without its existing in the mind and being reflected forward out of the mind, till it created a model to the senses of minds. These prophetic ghosts and shadows were ever inverted, and so reflected forward to the senses of men by the Messiah, till he took on the senses of a man, since which his mind ever reflects the substances and knowledge of the prophetic ghosts and shadows upright models on to all senses, so that they can conceive and understand them. This shows that God creates these models of his new inventions and creations in but one mind, making that mind impress all intelligence with models of the new created things, and leaving them with them to copy from, as the monkeys do—so creating ages and ages of people with no power of conception or invention but to ape after each other in fashioning all things, being stupidity personified under their God, who is perfection with his pretty trowsers on, sitting cross-legged with all the angel servants around he can raise. The pious people, aping after him, carry out all his fashions

they can, till an old crazy Riley comes and creates so many new substances and knowledge for them to remedy defects existing in the workings of God here, till they do not know what to do about aping after their perfect God and selves, though they know their leaders and judges were great men in their functions, or the discerning apes would not have so advanced the *tother* great apes, though not one of them could originate a thought, idea or thing if it were to save a world in their native stupid grandeur, which causes them to say, who would have a God that would raise potatoes, though I demonstrate there is no other. Yet these grand, stupid, aping donkeys, having no more intelligence than the mirror that reflects a shadow of the substance before it, and answering only exactly that purpose to the intelligence of a world, are incessantly telling, about their vast intellects, capacities, research and knowledge, though they are intellectually nothing but daguerreotypes of confused, disconnected reflections, from the minds of other apes, who have reflected their idiotic, disconnected ideas on to these learned apes, as the mirror reflects a shadow of the worthless trash before it; and they daguerreotype these idiotic ideas on their minds, and skither them out as wisdom from the functions in the arse of their trowsers, to the admiration, astonishment and wonder of an equally stupid, idiotic disconnected, jagged, aping world, in thought, while the entire, idiotic senseless crew are amazed so great capacities, research, and knowledge can be retained for so small stipends to shither out from the functions in the arse of their trowsers this crazy, idiotic, disconnected, jagged stupidity, though they think it is nothing but mind radiating its light to minds, till every mind has a perfect model reflected on to its senses of the scene the sage pouring out his wisdom from the functions in the arse of his trowsers has described in his stupid, idiotic grandeur, to his equally idiotic, stupid, aping crew. In this way men that God created ages of them nothing but imitating apes, transfer themselves into wonderful men that God adores and admires for their wisdom, hear them blather though we can see all minds are only reflections and daguerreotypes, and that these great men and their admirers have had no more effect on the world for ages by impressing through reflections and daguerreotypes, their thoughts, ideas, conceptions, creations and knowledge upon it, than had their shadows. Where we can see all lasting impressions on the decrees of God are so made by nature, God taking daguerreotypes of the new creations and inventions, as was shown by the steamers going into for the first time the polar seas, where all nature became mirrors and reflected the new things in every direction, till there was there a world of steamers by mirage, so delighted was God with the new things. With all this evidence staring the vast capacities, discernment, research and knowledge of the people and their judges in the face, showing that minds operate alone on minds, as mirage and daguerreotypes, and that a mind has on men's records for six thousand years compelled all minds connecting into it, to see through his senses in the earth when it reached its earthly scenes on its senses in coming time by the same law that focuses the needle to the pole, and that the scenes that mind compelled all other minds to see through his senses, as those prophets recorded, are here now appearing in every direction, literally showing this mind must now be in senses in the earth, or the things so long since showed through its earthly senses could not now be appearing to men's senses, and the mind so being here in earthly senses, its power to reflect its ideas, thoughts, creations, inventions, substances and knowledge on to other minds by mirage, and impress them on other minds as daguerreotypes, must be greater over all other minds, than is the power of the sun to reflect and impress his light beyond the obscurest satellite: yet these stupid, idiotic, aping donkeys will tell that man to stand aside before the lucid reflections of their

minds, where their records show two hundred ages of their apes have not had an idea pass through their minds above their imitations of apes, having no more power to reason during all that time from effect to cause, or things. Neither have they during all that time been able to see that in every direction the facts stared them in the face, that a mind in coming time anchored all men in connection with his mind into the earth through his senses, so that these men, so connecting into his mind, would come into life again through him, and feel, think, act and reflect with him at the scenes in the earth, showing a mind is in senses in the earth that has reflected its ideas, inventions, substances and knowledge as daguerreotypes on minds so far from his senses, that it dwarfs beyond annihilation the great men, minds and judges the people, bring in and tell him to stand back to these apes, where I will bring in the highest demonstration ever was or will be in the earth, showing it is the Messiah they order to stand back before these great men, and that God must be sundered, the Messiah, the man speaking out of God through the prophets, recording under his mesmeric impressions, making him the God of the prophets, and the author of the Bible; and all the God men ever did or can have any conception or knowledge of, or that they ever had or this man now in senses in the earth must create every prophetic scene and all the prophetic knowledge converting them from prophecies on his senses into history, and ending them as prophecies, as he showed the prophets he would on his senses in the earth, where I have shown no man can invent or create anything unless a model of that thing is created by God in his mind, so that he can draw that model out of his mind on to his senses, and hold it there till he creates it into substances and knowledge, ghosts and shadows of which substances and knowledge a mind has been reflecting forward out of God for ages, and showing the prophets he would create them on the senses, as they now appear before us, so that we may take it for granted that mind is creating them literally on his senses, and must continue on creating them till he finishes on his senses every prophetic scene, or the policy on his life out of the office of the God of heaven, as recorded in these prophecies, must be sundered, and with it God created into the man, as he has for ages shown.

As no one man can invent or create a new thing unless God has in his mind created a model of that new thing he is going to create. which he can draw forward out of his mind on to his senses, and hold that model on his senses till he converts it into a substance of the new thing, it follows that no man can describe any new thing, substance, idea or knowledge unless he have in his mind a model idea conception of these new things, which he can draw forward out of his mind on to his senses and conceive and describe, showing all the new prophetic things, substances, scenes and knowledge I have described exist as models in my mind, that I draw forward out of my mind and conceive and describe them, so conceived on my senses, so that models of all of these are created by God in my mind, or I could not draw them out of my mind and describe them on my senses, demonstrating all these models, facts, ideas, substances and knowledge exist as truths and stubborn facts in God now, or he would not have created my mind and brain, containing models of them, so that I could conceive and describe them, had they not existed as admitted truth in him; neither can he permit man to describe a thing, substance, truth, that might exist, when its truth could not exist, as there could not be a description written of a thing that could not exist as a created substance in God; as when it was conceived and described, there would be nothing left but to create the substance of that description, I so demonstrating my descriptions may exist as created substances in God.

As none can conceive, invent and create, but the one that can draw a

model of the thing to be created on to their senses out of their minds, and hold it there to conceive and create by, it follows that no mind can conceive, describe, invent or create the prophetic scenes new things and knowledge but the man created out of the mind reflecting them, as none other can have any conception or understanding of them while they will be part of him, so that he acting and describing and creating by instinct will ever be endeavoring to create them.

That the prophecies are the substances and the knowledge of the man created out of the mind reflecting them, and that he will understand them as part of himself, and act on them by instinct, is shown by that no other person ever conceived the prophecies to be ghosts and shadows of substances and knowledge a mind showed it would as a man create on his senses in the earth, and no other person but that man could so conceive and understand them; as they were mine to create into substances and knowledge, and no other had any conception of them, so assigned to me by God for my creation.

I am the first man who ever wrote the living prophets, and the living man were in connection till the living secretions and thoughts were passing from the one to the other, so that the prophets were but the living man's biographers and historians recording them in advance, as the man now recording from the inner recesses of his mind would record them, though thousands of years had intervened between these men so in connexion standing in life. No man but the one who knew that was true from his own sensations, could have written it.

The Revelations xiii. 15, says the Messiah showed the prophet he would teach the Messiah was created out of the prophetic ghost, shadow that existed from all time, the same as the Messiah will exist, on his senses in the earth, and so the prophets could connect into that ghost, shadow then existing as a man in God, and have the same sensations out of him, the man would have created out of the ghost in the earth, on his senses. So that the Messiah and his thoughts, scenes, acts, reflections, purposes, creations and knowledge have existed in God for ages, to men in connection with him through his mind, as the scenes, thoughts, acts, reflections, inventions, creations and knowledge exist to his senses at them now in the earth—so that the prophets then lived with and were the Messiah at these earthly scenes, as the Messiah now at the scenes is the prophets. "Jordan is a hard road to travel," but the Messiah played on a harp of a thousand strings, bringing the living men to him, and making them on that scene, though the men were dead and rotten in the earth thousands of years before the Messiah created on his senses, the scene, the prophets, in connection with him through his mind, would be the Messiah, at that scene. Or the Messiah went forward to the prophets, through his mind the prophet had connected into and converted the prophet into the Messiah, thousands of years before the Messiah would reach and create that prophetic scene on his senses in the earth. Mahomet concluded as, the mountain would not come to him, to go to the mountain; so I will leave it to the aping people and their donkey ape leaders, to ascertain whether the Messiah went to the prophets, or the prophets went to the Messiah. "Jordan is a hard road to travel," but the Messiah played on a harp of a thousand strings, though he was astonished to see the forging wisdom the judges of the Superior Court poured out of their functions for the want of having the legal, constitutional and judicial slack hauled up in the arse of their trousers, conceiving they and their satellites owned everything here, and all minds were to receive their skithering wisdom as daguerreotypes from their minds, and reflect them back to those judicial appointed luminaries. But I am the first man that disclosed this law in God, that Lord

Morpeth said, in his recent Plymouth speech, England, astounded the youngest, showing mind operates upon mind through sympathy, throughout the earth; as I am the man who showed that minds reflected forward, and impressed on other minds, models and substances of the uncreated wisdom and knowledge of God as daguerreotypes, the reflecting mind operating on the minds receiving the impression, as the mirror does to reflect a shadow of the substance before it, and as the battery transmits the news along the wire.

I have shown no mind could even show this law, did it not exist as a reality to the mind showing it. This law so disclosed, shows that a great many men have been, and are pouring the wisdom out of the functions in the arse of their trowsers, whose knowledge is dwarfed, slunk in God, being born without brains above the imitative, idiotic powers of monkeys. Yet they are astonished to find all men have not received as deguerreotypes, the idiotic wisdom they have skithered out of the functions in the arse of their trowsers, though God has been showing men through a mind showing it would concentrate itself into and create a man—that he would through that man annihilate all their idiotic wisdom and knowledge, supplanting them with the new things and knowledge shown in the mind he was going to create into a man, to create these new things and knowledge.

Here are most of the new things and knowledge staring us in the face, created by that man literally as his mind showed them to be created by him out of God ages since, and so many of them that their old wisdom and knowledge is not worth a rat's dinner to the laws of life compared with the new created things and knowledge; still these old idiots are astonished, that any one should question their wisdom, where they should see, on the decrees of God, they and all their wisdom and knowledge must move out of the earth, on the life of the man creating these new things and knowledge, or the policy out of the office of the God of Heaven on his life as underwritten in these prophecies, concentrating the earth in one empire, and locating his palace between the seas, at the isthmus where I have seen it, must be sundered, as these prophecies were all reflected forward by one mind, and are an unit on the senses of that one mind created into a man, who must, on creating one of them, create them all, or God will be sundered on the Messiah failing to carry out the decrees of God, from all time, as shown and recorded in these prophecies, where I will show he has written years since he would, using the prophetic means the Messiah showed all the prophets he would use, attain all the prophetic ends the Messiah showed the prophets he would attain, and for the very same purpose the Messiah showed he would attain them, on his senses in the earth.

Every one of them were attained as the man wrote he would, and through the means and as the Messiah showed, being the leading signs with the religionists that were to evidence the presence of the Messiah in the earth on his senses, as a world knows^a that a man wrote he would, using the prophetic means, attain every leading sign that was to evidence the presence of the Messiah in the earth on his senses; yet not a religionist, finding this so, who were incessantly praying the Messiah to come, "ever say turkey to him," while they all say they are in the fulness of time, the time of the end, the time when the Messiah creates, on his senses, into substances and knowledge, that men can conceive and understand these prophetic ghosts, types and shadows reflected out of God that men never were to conceive or understand, till he so created them, converting them from prophecies into history, and ending them as prophecies. This time they all admit has come down upon them "like a thousand of bricks," which causes them to see there is no escape for them but to be submerged in the blood of Jesus, who has been dead so long that his blood has gone through so many evaporations in God, who never committed so cruel or so silly an act as to

send his son down here ages since to have him murdered by men, that they might through his innocent blood make atonement to God for their sins, and for all the unborn generations of men.

The history of all time never devised so silly or so cruel a fable, or one so fraught with iniquity, being devised by men whose minds were filled with more iniquity than has ever been attributed to the Devil in hell, while it makes God an old stupid donkey, that men headed as they pleased, atoning for all the wrongs they had committed against him, or that they could commit against God, for all generations of them to be born, by murdering his own son. Did men ever make another such atonement, or for such another consideration? and how could such a god control here for an instant, where we see everything in God is order, till there is not a mistake about it, as we saw when the comet came rushing upon us on a demonstration made for ages, driving it through the earth on a named year, month, day and hour, and it come up and passed us at that time, yet seen rushing at us three months before it passed no man dare risk his reputation on a demonstration contradicting the one driving it through the earth, still the entire minds, in the earth rode calmly up to this apparent annihilation. The master mind reflecting on to and impressing all other minds in the earth with God is order, and the earth will not be annihilated, though till that mind calmed itself, whole provinces would not sow what they never could gather. This mind thought the prophesies are consummating on the senses of a man in life, and there can be no prophetic scene reflected forward after the man created out of the mind reflecting them ceases to have senses to create and reflect them, any more than there can be news transmitted out of a telegraphic office after it has been annihilated; and all the prophetic scenes cannot be created and consummated on that man's senses till after the comet passes us, so that the earth must give way to the comet, and the comet to the earth, and each continue on repelling each other through their atmospheres, till each floating in space, as the balloon floats bounded round by the will desire of God, give way and continue on till the comet finds its space to float in among these worlds. God has sustaining each other on their atmospheres, bounded in through his desire will sustaining them, so annihilating the Newtonian theory and all the knowledge of the world absorbed into it, on this God of order, and demonstrating my theory of the prophesies is correct, as it shows God is far seeing, and as it should show he is hard to beat, though we have such learned astronomers and mathematicians, Christians who headed him by the murder of his son, that it makes the people open their mouths and stare at their vast capacities and research founded in stolid stupidity. It shows the men, who devised the fable of men's murdering the son of this God, and through that murder made atonement for all the wrongs they had committed on this God, and for the wrongs all the unborn generations of them could commit, had not a distinct conception of this God, or they would not have conceived this story, so stultifying him, where I have shown him to be so accurate and so foreseeing, as is again shown by the accuracy with which the prophesies are creating, as shown by God some years since by a mind, as he was going to create them in the senses of a man, and as they are now creating.

This entire fable was got up to substitute Christ for the Messiah, and to carry it out they had to kill God's elect, the man to be created out of the mind of God, and having in him that mind so heading God, as the stupid donkeys headed themselves, when they invented this fable stating they had murdered God's son, and through it had made atonement for all the wrongs they had committed on God, and for all the wrongs all after unborn ages of them could commit on him. The Yankees used to tell of a remarkably adroit man the

Indians came after, coming upon him splitting rails, when he agreed to go with them as soon as he split the log his wedges were in, and to expedite this he requested them to put their hands into the split and draw the pieces apart which they doing, he drove the wedges out of the split, and the log come together and held all the Indians by their hands, so trapping them all; but his adroitness is dwarfed compared with the trap the people got God into in this fabled murder of his son. They have already got so much through this fabled tenure from God, that they ought to be ashamed to enforce it farther, obtained through so gross a fraud and wicked murder. Were it not that I am riding down on the highest demonstration man ever produced, showing ages of the people know nothing, but to imitate each other as apes, all having minds that were but reflections and daguerreotypes of other equally stupid minds, and that all their accumulated knowledge and wisdom for ages were to so remain till they were supplanted by the new knowledge, as the mind of the Messiah showed that he would do it on his senses in the earth. This stupid fable could not have been credited for so many ages, and have resisted the many minds that tried to upset it, had it not been a daguerreotype for ages from the stupid minds that created it, and retained as such by the stupid minds it was reflected on to, where all minds were doomed to remain on that daguerreotype, and reflections of the minds of that age, till the man created out of the mind of the Deity brought in the new knowledge and things.

It is amusing to see and hear these doomed, brazen faced idiots tell of the great research, vast capacities, and knowledge of their doomed idiots, that have all been supplanted by the new things and knowledge of one man, that a world says we cannot reason against him an instant, or sustain any of our revered knowledge, religion, learning or institutions against him, who never attacks one of them till he holds in the other hand a better thing to supplant them with, which that proud man has no veneration for. Age, and those other things which awe all other men, find no respect or sympathy in that proud man, who will receive no man's theory or opinion till he has tested it, and found it right for himself.

While, says Europe, that man is so proud that from he has put his foot on the earth, no man can show where he admitted there was anything impossible for him to do; he is not like Archimedes who could raise the world if he could find a prop to rest his lever on; feeling this want of the prop would be an admission by him there were things he could not do, who has never yet presented his lever without bringing the prop along to rest it on, and he never has taken his leverage without bringing about the result he predicted, making every institution and structure of society revered for ages give way to his will, who seems determined to tumble down all these old things and knowledge, and to supplant them with his new created things and knowledge.

It never enters into the noddles of a world, that the man annihilating these old things, wisdom, and knowledge, and supplanting them with his new, has all the people, and respectability "prospering and practising" with their old things, concentrated against the man annihilating them, and their learning, research, institutions, knowledge and respectability out of the earth, till their fall on the decrees of God will be greater through the Messiah, than the fall of Babylon, as there will be no further use for them and their vast research, wisdom, knowledge, understanding and institutions with the Messiah, who will supplant them all on the decrees of God as shown in the prophecies with his new and better things, which they know and are struggling for life to here hold themselves in against the will of the God of Heaven, where they admit "the time has come to its full, on the prophecies, for this change," so admitting the transgressors have come to the full, when a king of fierce countenance and

understanding, dark sentences shall stand up, whose power shall be mighty, but not through his own power. And this king shall do according to his will and shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished, for that, that is determined shall be done; so that here is a considerable of a struggle to come off where this king is to overcome every thing through his stronger mind, making all men see through his mind in the earth, and receive his reflections, deguerreotypes on to their minds, so through this mind bringing in the new things and knowledge by reflecting deguerreotypes of these new things and knowledge on to the minds of other men, he will eradicate and annihilate men's mental daguerreotypes of the old knowledge and things, leaving the man charged with these old things and knowledge, like patches arse the worse they are the more they have of them.

The superior mind is by reflections to daguerreotype his knowledge and new things on to the minds of men, and so supplant the old reflections and daguerreotypes with them, when through the same process, he will overset everything before him, and make all minds feel, think, reflect and act through him, as I have shown this same mind for ages before it came into a man so controled the prophets; I have shown the mind so finding on the prophetic demonstration the earth could not be annihilated—rode a world up to the comet where the people refused to sow what they could not gather, till this mind calmed them; I have shown I put the sub-treasury on the nation on my will, and tumbled down most of the government in Europe, and opened the earth to commerce, as I wrote I would, making men see through the reflections of my mind daguerreotyped on to theirs, making them see, feel, reflect, act and think through me till a world so followed my will moving too and fro in the earth till they tumbled down thrones, as I wrote they would, while the people were astonished that I could not see the supurative wisdom they had elevated into the Superior Court to receive from the Messiah the distinction of receiving a red-hot iron through the forging fart-holes in their trowsers.

A world of mind will say, as no man can create or describe what he can not conceive and hold before his mind to create or describe by, that all these things exist as truths of God in my mind, or I could not so conceive and hold them before my senses describing them, showing there is nothing in substances model, or knowledge in these prophesies, ghosted, shadowed forward, that is new to my mind; that showed them out of God created in my mind some years since inverted on to the prophets, as daguerreotypes, as my mind and its senses are now reflecting the prophetic substances and knowledge upright in models, and daguerreotyping them on to the senses of men throughout the earth. A world will squat to this, and has, and so squatting they, and the great forging judges of the Superior Court, with their vast capacities, wisdom, knowledge and research will see they are slunk in God, born without brains to conceive, or comprehend the new things and knowledge coming into the earth, out of God, having but reflections and daguerreotypes of the old idiotic things, logic, reasoning and wisdom duguerreotyped on to their brains, which is the reason they are so ready to sit up in the judgment seat, in their native, self-sufficient, idiotic, stupid grandeur, finding the mind bringing in the new knowledge is moving them and their knowledge out like the chaff on a summer's threshing floor, through his will reflecting and daguerreotyping his new things and knowledge on to the minds of men, throughout the earth, so supplanting their old, stupid idiocy and them with it; they, driven to the wall in their native idiotic grandeur, are incessantly crying out he is crazy, though the new things are creating literally on the senses of the man, as his mind showed them ages

since to the prophets out of God to be created on the senses of the man, the mind would create in the earth.

Had this donkey world discernment and knowledge sufficient to qualify them to carry guts to a bear, they would see this man, "that shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," will, on these prophetic scenes, models, substances and knowledge, have the power, through his will concentrated on them, to bring them about, and to reflect them on to the minds of a world as he sees them, and to so daguerreotype them on to their minds, till they see, reflect and act on them as he desires; just as his mind made the prophets see, act, think and reflect on these scenes, as the Messiah at them would with his senses on; so that this man will have more power to make a world see, think, and act as he desires, than will all the great donkeys in the earth have, using the law that causes all men to think, act and reflect through God, from whom and through whom they derive their existence and their power to act; so showing men have but little conception of God, or his power to attain his desired ends, that I have shown provided for the emergency of the comet running through the earth, and so providing has provided against any mistake happening to prevent these prophecies from being finished, as he showed them, and so providing he has created the Messiah, so that he can reflect any scene or thought on his mind on to the senses and minds of a world and daguerreotype them there, making a world see, act and reflect through him; so that Lord Morpeth the associate of minds, said recently in a public speech, this law, showing minds acted on minds till they compelled them to act as the charging mind desired, recently developed, astounded a world, and dwarfed the Atlantic Cable, had it answered the purpose of its most sanguine friends.

It was said in reference to my publication, insisting a world had seen through my mind, and acted through it, creating the sub-treasury. I insist that this law has dwarfed, annihilated for years the entire press in the earth, where the man reflected his plans, thoughts, acts and reflections on to the minds of a world, and daguerreotyped them on to their minds, till they thought, acted and reflected as the man, and to attain his desired ends, till he so through his thoughts and desired ends reflected and daguerreotyped on to a world of mind through his impressions, but without language, leaving a world to convey the thoughts so impressed in their language into execution from the thoughts impressed, and made a world see, feel, act and reflect as he desired, so rendering these newspaper sheets and their learned discerning editors and a world's publications abortions. So that it astounds a world to see the minds of a world reflecting back daguerreotypes of the thoughts, purposes, inventions, creations, substances and knowledge of the man here, and of the ends he desires to attain; till no discerning mind can help seeing his thoughts and knowledge reflected are daguerreotyped on to a world, and reflected back to him as such from all minds on God's law of mirage, that delights in new things and knowledge, as was shown by the steamers in the arctic seas, causing a world to reflect back to the steamers daguerreotypes of these new things and knowledge, coming in to those seas for the first time.

I insisting mind reflects its thoughts on to other minds, and daguerreotypes them on to their minds, and controls other people through them, am not now for the first time putting forward this doctrine, as there are now in this County a thousand persons who know when the banks broke down the first of May, 1837, that I alone insisted the government would and should cut loose from those swindling traps, and establish the sub-treasury with the power of exchange, receiving and paying out specie alone. They know for an entire year I stood, withal a crazy man, alone, and the democracy were in their

elections annihilated, and had to come to the crazy man, who would not go to the mountain if it would not come to him; but without its leaders it came, and in so doing carried their elections, and for the first time from the clearing of the forests became a party of force, that could use the cold steel and charge under their crazy commander without "being terrified," losing through him the name of "the unterrified."

These persons know, for eight years after that if I said an election should be carried it was, as they know the same thing took place for years before as I said, sitting down on the safety valve and defying the great American statesmen having it my way. I have heard them say, crying, in spite of all they and their great statesmen could do, till they could not stand it any longer, admitting I could put them and their great statesmen and constitutional lawyers and the press through on my will in the elections as I pleased. Yet, though they admitted for years their orators, great statesmen, constitutional lawyers, press and elections were abortions against my will, that made a world see, feel, act and reflect through my mind, reflecting and daguerreotyping my thoughts and purposes on to theirs, they would, with an excessively knowing leer, tell me Clay and Webster were very considerable men. I used to, like pat's owl, keep up a devil of a thinking, you have convincing evidence of it to your minds, showing your discernment by finding it out, and reporting it to me, who puts them through on my will, and a world with them, without a dollar or a friend, though they are backed by a thousand millions of swindling traps, and these idiots thrown in.

But these men did not know much about the laws of God, nor did they, with all their idiotic wisdom, "know how to play upon a harp of a thousand strings;" not knowing these, they could not tell how it was, that Riley would seat himself on the safety valve, and haul up the constitutional, legal and judicial slack in the arse of the great statesmen and lawyers' trowsers, and carry them and the nation about as he pleased. These wiseacres should have seen the oppressed, and distressed, and wronged, have been singing so far back as man has a tradition, "we connect into a mind, who shows us a better man and a better time is coming," which was the elysian fields of the ancients, the prophesies of the bible, in all of which a mind, more or less distinctly, made these see his acts, thoughts and doings in the earth as a man, and so caused them to sympathise with, and place there hopes in the integrity, justice and perseverance of that desired man, which shows his mind controlled them then, and no less could it so control them, when the mind was herein a man. The man having that mind, determining and willing to carry an election, could make other men see through his mind, daguerreotyping his thoughts on to them, till he could defy the great statesmen, and the constitutional lawyers, and the press, and the orators, being the greatest orator and advocate that ever did, or will, tread the earth.

Men should see this man will reflect his thoughts and purposes on to the minds of men, just as he carried the elections, and daguerreotype them there till he consummates the entire prophesies on his will, making men think, act and reflect, as he desires, through him, exactly as he made the prophets and these others think, act and reflect through him, so that it can be easily seen and shown, how the prophesies will be consummated.

Through the will of the man created out of the mind that showed the prophets, he will ereate the prophetic ghosts and shadows into substances and knowledge, that men can see, will, and did reflect those ghosts and shadows, so converting them from prophesies into history on his will, till he makes all men see them finished through his senses and mind, that will daguerreotype these his reflections on to other minds, so that they will see,

act and reflect on them through the Messiah, as he made all men in connection with him through his mind for ages see, act and reflect through him, when a man at these scenes. This shows I cannot tell when these prophecies will be finished, though I can tell on the diagrams of God they must be finished—converted from prophecies into history, on the senses of the Messiah, now creating them through his will, that will make a world see, act and reflect on them through him, till they crush up everything in the earth; till they “fly through these combined wills, like the chaff on the summer’s threshing floors,” giving place to the new substances, things, knowledge and institutions of the Messiah, as shadowed forward for ages.

All men will see this is so, and that I here explain how this small change will take place in the earth we stand so near on, that no man knows what the next minute may bring forth, in a world charged by one mind doomed from all time to create and consummate these prophetic scenes, who is now in a man, that must, on the doom of God, create and finish them on his senses, where they are creating literally on his senses, as he showed them to the prophets, and most of them are literally created as he showed them; so we have the highest guarantee that men can have that he must literally create and finish the remainder of them on his senses, as he showed them to the prophets out of God.

The knees of a world and their great donkeys, with their vast capacities, knowledge and research, will knock together at this demonstration, and their hands and tongues will be palsied, finding they stand on such a volcano, brought about by one mind in the entire earth they scoffed in their self-sufficient, stupid grandeur and vast research and knowledge, though they will see, and a world, that they were voider than the winds of heaven, against the mind that came up against them, reflecting and daguerreotyping his thoughts, reflections, acts, desires and purposes, on to the minds of a world, till they stand on a volcano controlled on the decrees of God, by the mind they scoffed for, thinking to question their vast capacities, research and understanding. This they will understand, and the prophecies, and squat to them, as the Archbishop of Paris did before the assembled Prelates of the French Empire, says the *Commercial* of the 5th of Nov. 1858, telling them they had all on these prophecies to be slaughtered for the wrongs they had committed on an angry God, imploring them to die worthy of the estates they once owned, and of the hopes they still possessed; saying exactly what I do, insisting these prophetic scenes are all reflected forward from the mind and senses of the Messiah, and daguerreotyped on to the minds of a world, as the Messiah will consummate them on his senses, and that they are under the doom of dooms on the daguerreotypes of the God of heaven now, as a world sees. The Messiah, so reflecting forward from his mind, brain, senses, and daguerreotyping on to other minds these prophetic scenes that he is to create and consummate on his senses, here is the reason all the governments and nation in the earth have a premonition they have come down to the time of the end, to the time when their old things, institutions, knowledge and governments must give place to, and are giving place to, the new ones of the Messiah, supplanting them, which causes minds in all parts of the earth, acting as mediums to the mind of the Messiah, to prophesy these things they see coming in all parts of the earth, to the destruction of all the old things, and the coming in of the new.

This is the way the prophecy of the Archbishop of Paris was got, where he shows there have been a number of other prophecies that have come true. It is an admitted truth in the governments of Europe, that I wrote Mr. Van Buren in May, 1837, I would tumble down their governments exactly

as I did, and as the Messiah showed the prophets he would, and as a mind showed a prophet a hundred and fifty years before, that it would be done, as the prophet recorded in a book at Paris and in Rome, exactly as the revolutions turned out; and as I wrote and as the Messiah showed, so that the Archbishop had something to cry over, intimating the entire prophecy had not yet been disclosed, in which he is by name slaughtered by an angry God as Archbishop of Paris, and in that slaughter on the prophecy, all the priests are slaughtered by an angry God for the wrongs they have committed on the laws of life, said the Archbishop.

These things were brought upon a world by their being remarkably smart. and showing it, they persecuted old crazy Riley for the crimes he had committed on "Pheben" Gilmore, which caused "old crazy Riley" to determine the dear people and their donkey leaders should "bear as beasts of burden," the Sub-treasury with the power of exchange, in the shape of "a great serpent crawling over the earth to devour them." They had to take it, but they swore, crying that it was more than they and their donkey leaders could stand, for me to have, after they had put down all my efforts as crazy, adopted at Washington and all through the Union, till they had to receive and adopt them, admitting they were idiots, and Riley knew too much for them. To get themselves and their donkey leaders into respect, they indicted Riley in Oct. 1845, for forging a deed the grantor admitted she had signed, sealed, and acknowledged before a magistrate, witnessed and delivered, and tried me two days, when the Court found out and told the Jury they might as well indict the printer for printing a blank deed, as they could me; but I had been tried for forgery, and that Court and the donkey leaders were respectable, compared with forging Riley, supplanted by those respectable men. The judge trying me, told the lawyers at the public supper table in Lebanon, enquiring how he could so decide a case there decided against me, that I could find the law to sustain any desired ruling; but the Court never paid any attention to me, that had been tried before his honor for forgery, and would have been convicted for it, had there been sufficient evidence; but he told them, for the want of that evidence, they could not convict me, admitting he was consulted before indicting me, though he told the Jury they might as well convict the printer for printing the blank, as they could me. The grantor making it a deed by signing her name on the seal, and a deed of conveyance, by acknowledging, witnessing and delivering the deed before the justice. The next Spring after this indictment, a case was decided in the Supreme Court at Hamilton, when a man at the table asked Reed and Hitchcock how they could make such a decision in my case sitting across the table from me. Reed replied, with a leer of contempt, that it was one of Riley's cases. He asked me, after sitting seven years on the Supreme Court, "What are you to do, Riley, who know the Supreme Court will swear and have sworn white is black, and black is white, to defeat your cases? Were it me I would shoot. These lawyers follow the Court and brow-beat them, and cry to them against you, till the Court cannot decide a case for you. Hitchcock, crying like a child, expostulated with, implored and cried to, tells them you are the only scientific lawyer in the State, and the hardest working man, and are running a theory through the whole law for the very purpose of eradicating every particle of it out of the earth, and will do it through the hatred you have taken to the decisions the Court has been making against you for years."

I have heard the lawyers tell the people they could get the Courts to make any decision against me they pleased—that they had got the Courts to make decisions against me, robbing me of my rights and property, and they

would continue them till they got me so poor, that they could put me in the penitentiary. I have heard them say I could do more with one dollar, than any other man could with ten, and they could not stand an instant against me, but by having the judges rob me. John Thorp told me as Auditor, he asked Charles Brough, Prosecuting Attorney, how he came to indict me for forgery, and expend three hundred dollars of the County money, when he knew there was nothing in it. Thorp said Brough replied, "His political salvation for years depended on his bringing in that indictment against me, who had no respect for him, and it was useless to further cry that I, who had for more than twelve years brought about everything in the elections as I said it should be, was crazy. The night of the General Harrison meeting here, about Oct. 1840, they came after me, saying the great Democratic orators, that astonished the natives, had all squat that night out of deference to the occasion. I went, and addressed the meeting, while Cilley Graves addressed the other, four squares off; but before I had spoken twenty minutes, Graves was making a straight coat tail sloping for Kentucky, chased by Cilley's ghost. That I so then reflected from my mind on to him, and chased him with the ghost, and daguerretyped that ghost so on to his mind, that he abandoned playing orator, and took to Kentucky, holding solitary conversations with that ghost, then daguerretyped on to his mind from mine, till he died. From the straight coat tail Graves made sloping to Kentucky, abandoning "all the decency, respectability, wealth, talents, learning and understanding," chased by Cilley's ghost, the Opposition took the alarm for their triumphal arch, and concentrated themselves under what used to be Major Connover, and put the arch under the guard of their entire forces, lest it should follow Graves.

After I got the meeting under control, the tools of their great orators appeared in every direction calling for their vast orators, who no longer were "on a journey, or gone to sleep." They came, and I got down, when across the market house I heard two men talking about the meeting leaving it; and as there were no lights then, I followed, and heard unobserved by them, who said, "This is the place they have told us throughout the Union, no man dare to open his mouth against General Harrison; but we have heard no man in this Union equal to that man. What could we not do, had we that brave man in Mississippi?"—their home, and that of the great orator, Prentiss. Prentiss and myself are graduates of the same College, though he was two years ahead of me; but the Professor of Rhetoric, Oratory and Logic, Newman, used to say the man never stood on the earth, that could stand before me an instant as a logician, orator and rhetorician, sustaining these Mississippians, hearing both Prentice and me. That Professor Newman told me, more times than I have fingers and toes, that if I would preach, and I might choose the doctrines I would preach, he would make provision for me, so that I never need wash my hands, and he would, in consideration of my doing that, contract with me that I should receive all his property at the death of himself and wife, amounting to then not less than from twenty to twenty-five thousand dollars, and he would give me security it should continue that, till it came to me, they having no children.

So many times were these offers made to me, that I asked Professor Newman what were his reasons for making me these offers. He told me I was the powerfulest orator, rhetorician and logician, naturally, that he ever saw stand on feet, till it amazed him to hear me, who could not read any thing I or any other person had written, nor could I memorize and deliver either. Neither could I write any thing so there was any sense in it; yet pressing your mind against a question, as speaker, you open the entire subject before

you, and ideas, language, oratory, rhetoric and logic come rushing to you, so that you make all see, act and reflect through you, who have the power to wind minds about you, as if they were strings you were winding about your fingers. You know more about political economy, than all the men that have been in this College, running a theory through it different from all other men. though you understand every book extant on it, yet to use any of their knowledge is ruin to you, who must understand and illustrate it in your own way. Your entire class sees political economy through you, and so do I, and not through the books, though you cannot write a word, or use any of the book knowledge on it. There is a peculiarity in your logic, rhetoric and oratory, by which, through your desire, you control others, till they feel, act and reflect as you desire, which I never saw another have.—How you do it, I cannot understand, never having seen any other person but you, who could convert themselves into their hearers, and their audience into the speaker, till they are one in acts, feelings, reflections and desires, till the speaker becomes the power, force, will and desire of the audience; but you who can calm and inflame them to action as if they were part of you, without any other feeling, thought, purpose or desire, till you become the most powerful orator I ever saw tread the earth, or have any conception of.”

This professor of oratory, logic, and rhetoric, thought I could do all John Van Buren said to James W. Taylor I had done to this nation, which he said in 1848, I had governed through my will, for the sixteen previous years, as my letters he would find laying in the hands of men all through this Union, should show, and nothing I should say; and he defied the man to be produced, who had one of my letters, though neither of us knew each other, who had not done as I desired; and he defied Britain to show so great a statesman, or this nation such brains, as those letters should evidence in me, where he defied the letter to be produced, showing I had made a mistake, or failed in a single prediction, though he has gone into the most minute details, on cause and effect, throughout this nation, and the entire earth for years. About 1847 the British Ministry said this nation was, and had been for years, governed by one man, who alone understood her councils and policy, and held her to them, enriching and aggrandizing herself through them at the expense of all other nations, with a hand and will of iron, where there is not another man in the nation, who can see why she is so enriching and aggrandizing; herself at the expense of other nations; while he, sitting behind the government, and out of sight, having no government secrets that we can purchase with our money to sell, sees as distinctly as he sees his hand, the reason why her councils and policy persued, so enriches and aggrandizes her at the expense of all other nations.

Every one of those men said I had done, on my senses with men, what I have shown the Messiah done to the prophets for ages, in connection through his mind, with his senses in the earth, as he could so then make the prophets in connection through his mind, with his senses in the earth, see as he would at the scenes, it follows he must have the same power here to make men see, feel, act and reflect through his senses, which all these men said I could and had done, exactly as the Messiah had made the prophets see through his senses in the earth. John Van Buren said, in addition, that what I wrote should come to pass, had in every instance, as I wrote it should, in the terrible political struggle in 1840; and he said he saw through my mind that no man, could produce my letter, who had not done as I desired. The Messiah never did show, or promise a prophet, that he would on his senses, do more than John Van Buren, said I wrote I would, and did do.

On the statement of these men, no man can ever come here, who can more literally consummate these prophecies, as the Messiah showed the prophets he would on his senses, than these men said that I, who had and could, make all men act and see through my senses, had done it. The letter to Mr. Van Buren, in May, 1837, no doubt referred to by his son, is, without my then knowing anything of the prophecies, one continued effort, marshaling the prophetic means, and showing through their use in that political struggle, I would attain the prophetic ends—the leading signs the Messiah showed the prophets should evidence his presence on the earth, in the senses of a man, till no man could have wrote that letter but the one created out of the mind, that showed them, seeing them exactly as his mind showed them to the prophets, in connection through it with his senses in the earth. I went on and wrote Mr. Van Buren, that I would attain every leading sign the religionist have said for ages, would evidence the consummation of the prophecies, using the prophetic means, and attained every one of them, as I wrote I would, where no man ever could see, that by using those means, he would attain the prophetic ends, but the man created out of the mind, showing them, without defeating the purposes God had in creating that man, who showed by using these means, I will attain the prophetic ends, on my senses in the earth. I implore Mr. Van Buren, still alive, to produce, and publish that letter, and end all questions with the world, as to whether I am the man who wrote that, using the prophetic means, I would attain their ends, as the letter will show what means I would use, and the ends I would attain through them, when all can see if they are the means the Messiah showed the prophets he would use, and through their use attain the same ends, the ends he showed were to evidence the consummation of the prophecies.

This will end the contest, and I implore Mr. Van Buren or son, to set this right by publishing the letter, or by denying it ever existed as I state. I want that letter again published, because I wrote in it, I would draw the legal, constitutional and judicial slack up in the arse of the trowsers of Clay, in one hand, and of Webster, in the other, and so carry those two great statesmen about, with their vast capacities and research, as I pleased. As every day the people are called upon to erect monuments to those great statesmen, I want to stand so, holding one of them in each hand, evidencing their vast capacities and research, as it was proposed to have Alexander stand holding Mount Athos.

I know by the soul of God, and by the bones of my Father, that letter produced, and history, will leave me so holding them, for all time to the credit of the American people, who discern their vast capacities and research. That letter will show I wrote I could carry them about, and the nation, with its vast capacity, as I pleased, as it and history, will show whether I done it as I wrote or not. It will show whether the Messiah ever promised to do more than I did, or can do it better, where all the promises I made that the things promised should be brought about through my will must have existed as facts to me, or I could not have described and promised on them. If Mr. Van Buren takes one-tenth the pains to produced that letter, that I did to hold him, that letter will appear and end this controversy.

This Professor insisted I could do all to men, I show the Messiah could do to them, so far back as man has a record, and that I was only then playing orator to men determined to bring about my purpose, by doing to them what the Messiah, wishing to bring about his purpose, has been doing to them from all time; and admitted I could then do to men all that the Messiah did, and will have to do to a world to consummate these prophecies, making them see, act and reflect through him, entrancing them through his will,—though

this Professor could not see how I done it, neither should he on the decrees of God, that leaves all men to conceive, understand and develop the knowledge God created them to bring about here; so that no mind, except the one created to conceive and develop it, can have any conception of it.

This Professor thought that if I, as an orator, willed to chase Graves with Cilley's ghost, that he had better be leaving "all the wealth, learning, talents, respectability, decency and understanding," making a straight coat tail sloping for "old Kentuck," where I would kill him with the ghost for his villany; though "the unterrified" could not do it with their rifles. About three years since, a man said to me the last time I was in this city before, I heard you, laying in my wagon in the Fifth Street Market, in 1840, make the best and last political speech I ever heard, saying what the Mississippians said; though the instant it was found I could control that very considerable meeting, it was full of broiling tools, calling for their great Democratic orators, "no longer sleeping, or absent on a journey."

About 1838, Thomas Morris, then in the United States Senate, called to me across Walnut Street, between Fourth and Fifth Streets, and came across to me, saying, "Mr. Riley, I have an apology to make to you. Some time since I was making a speech in the United States Senate against slavery, when the senators all gathered around, me till I became excited, when I said within fifty years, we from the north will come down towards the south, and drive you and your negroes into the sea. Mr. Calhoun said, 'Mr. Morris, are you not excited? Do you mean that?' I replied I was excited, and did not mean it, but meant to quote a young man in Cincinnati; but through my excitement, I had mis-quoted him, though I will now quote him correctly. He said, within fifty years of then, (1834) the great Mississippi valley would be so filled with inhabitants, that there would come a dearth among them, and they would turn towards the sun, and acquire your lands, either by purchase, or by driving you and your negroes into the sea. On that quotation," said Mr. Morris, "every senator rose and retired to his seat, leaving me to finish my speech, which I did; and during all the after time till I got through, I could have heard a pin fall in that Senate Chamber, there was such a breathless silence. At the door, Mr. Calhoun requested me at an appointed time, to come to his room, which I agreed to, and went at the time, where I found him sitting in his shirt sleeves, who said to me, after passing the usual salutations, 'Mr. Morris, what is the name of the young man who said what you stated?' I told him it was you. Mr. Calhoun then placed his elbows on his knees, covering his face with his hands, saying: 'now tell me what that young man said.' I repeated your sayings as before quoted. Mr. Calhoun remained in that position from seven to ten minutes, when he raised up his head, and requested me to repeat what you had said, resuming his former position. I did it. He remained in that position from five to seven minutes, when he raised his head up, with tears in his eyes, saying, 'Mr. Morris, that was said in no unkind feelings to us, though it is awful to think of it, but none the less true, that the places which know you and I now, will know us no more within fifty years, as that young man says, whose philosophic mind sees another structure of society is rushing upon us, in which the producers will own the land, and so will not leave a vestige of us or of our institutions and governments within that time, as he sees and said. Now, Mr. Morris, you can denounce slavery as you please, without creating one unpleasant thought in me, who see through that young man's mind, it is gone, and with it your structure of society, to be supplanted by one in which the producers will own the land.'

Mr. Morris said, I asked Mr Calhoun, is there anything in what that

young man said?" He replied, "there was more than ever you or I saw before, and so much in it, that this structure of society is bound on the doom of dooms to be eradicated by the one he sees coming, where the producers will own the land 'divided for gain,' as he said, within fifty years." Mr. Morris said, "I then told Mr Calhoun I heard you say, "The way to get clear of these Bank promises to pay, was to prohibit their issue and circulation, and to prohibit the Courts from permitting them to be the subject matter of any suit, action or prosecution, or to be received in evidence to sustain any of them, when they, outlawed, must cease." Mr. Morris said, "I told Mr Calhoun for saying that I called you all the opprobrious names I could think of." Mr. Calhoun said, "You did not show much sense or discernment in doing it, as you should see that young man has in these few words, attained the end you and I have exhausted our lives in endeavoring to bring about, without ever being able to see the means of reaching it." Mr. Morris said Mr. Calhoun said to him, "When you return to Cincinnati, I request you to apologize to that young man for your abuse of him, telling him you do it at my request—which I am now doing to you, Mr. Riley," said Mr. Morris, "as Mr. Calhoun requested me to."

There was Mr. Calhoun, saying, looking through my mind, "Within fifty years the Millennium must be accomplished;" where there are but fifteen years of them remaining—though a world of idiots say it will take ages to accomplish it; while John Van Buren told James W. Taylor, in 1848, the man who said, "The way to get clear of these Bank issues, is to prohibit their issue and circulation, and to prohibit them from being the subject matter of any suit, action or prosecution in any Court, or to be received in evidence to sustain any of them," would liberate every person in the earth before he died, and give them their equal rights. Here are two men saying the same thing of me after consultation, or they could not have so identified me on Bank notes, and they both said I would, during my life, do exactly what the Messiah showed the prophets he would do during his life for ages; and these men said it without any reference to the prophecies. These two men saw through my mind, that I would compel other men to see, act and reflect through it, till I would compel a world to see, act and reflect as I desired, and through it changed their governments; as I contend the Messiah will bring about his prophetic changes, and as he caused the prophets to see, he would, by compelling a world to see, act, feel and reflect as he desires, through his will. John Van Buren defied the man, who had one of my letters on the Sub-treasury, to be shown, who had not done, acted, seen and reflected as I desired, though they nor I had ever known each other, so making out that I made all these men see through me, till I carried the Sub-treasury, as I contend the Messiah will create and consummate the prophecies, by compelling a world to see, act and reflect as he desires; so that the Messiah converting a world through his will to act as he desires, will be a hard man to contend against, as John Van Buren said I was on the Sub-treasury, who could make their powerfulest marshals turn their charge, and that of their division as I wished it, till it alarmed the Opposition, finding themselves so caving in at the instant they anticipated annihilating all before them, till they met these unexpected changes.

About April, 1849, I went to see Isaiah Wing, Esq. sick, who said to me, pointing to a newspaper where the case for a school-house has been in Court. I read it and said to him, "What do you mean by that?" He put his right hand on his heart, and said to me, "I must die, though you think not. But know and you do not; and I cannot die without asking you, cannot the Court take the case from the Jury?" I answered, it could not. He replied,

"I can die in peace." I said to him, I wanted him to explain that to me. He replied, "I was recently in Storer & Gwynn's office, where were a number of the School Board and a number of lawyers, and the Judge trying the case; and they all said so long as grass grew and water run, you could, with a jury, take that case from the city, and there was no way to preserve that school-house to the city, but for the Court to take the case from the Jury, which you tell me they cannot do; so I die in peace, where I could not help telling this to you, who are the most complete monument of man's ingratitude to his fellow man, that ever trod in the earth. I now feel you will succeed in this, and gain a foothold in the earth that will enable you to go on against the combination of rascals, that have been incessantly wronging and robbing you, and are here striving to do the same thing."

On this statement, every one of those men assembled in that pious, legal and judicial swindling conclave, said of me exactly what the Mississippians said, and what my Professor said, and what John Van Buren and Mr. Calhoun said, and what Charles Fox, Esq. said, saying I had turned over the County, State and Union, and would again, and come to power, when I would make them feel it, for all the wrongs they had inflicted on me, who still saw another way to power, where they could not trip me up by interposing in my way promising Democratic youths, as I would next time take good care to so come into power that they would not be in my way. I think if I next time come into power through a world seeing, acting and reflecting through me, and doing as I desire, his promising, Democratic youths will not be much in my way; nor the vast research, capacity, erudition and knowledge of his judges. That is the way the Messiah showed all the prophets he would come into power, marred and scarred by the hands of time and his exertions, till he is as a root out of dry ground through their wrongs, oppressions and robberies on him. Yet when the transgressors in the latter time of their kingdoms have come to their full on the man of fierce countenance, and understanding dark sentences, this king shall stand up, and his power shall be mighty, but not through his own power: and he shall do according to his will, for that that is determined shall be done. These prophets all make that man come into power through his will, that makes a world see, act and reflect as he desires; as Charles Fox said I had made the County, State and Union do, and as every man here said I had, or could do, even to the swindling conclave, who would walk out sustained by the Lord Jesus, and tell a world I was crazy, and they were serving their Lord and Master against the crazy man, though they all made my power exactly what the Messiah showed the prophets his would be on his senses in the earth.

This is the power Lord Morpeth said recently, its disclosure astounded a world, finding we were all connected throughout the earth through mind, and controlled by sympathy, admitting the Messiah will play on a harp of a thousand strings, till no man can know at what instant everything will be overset by a world controlled by, and acting through this mind, and as it desires.

A world stands up, and says what are we next coming to, where everything seems to turn out exactly the reverse of what its great projectors anticipated? The great governing party is sundered to atoms, and all parties. The government is detested, scorned, hated and despised for their wrongs, frauds, thefts and oppressions, where every one of the governing steal all they can lay their hands on. No one is punished, but the widow, the orphan, the driven out, the wronged, the oppressed, the distressed, and him that hath no helper, while frauds, swindling, thefts, deceits and perjuries stalk the land in broadcloths, silks and satins, sainted through the Lord

Jesus, the Messiah, reflecting, impressing and daguerreotyping from his senses in the earth, his thoughts of Jesus and his religion on to the prophet, shows him the Lord Jesus has founded in the earth a religion to his senses, based on a division of a portion with the great, and a division of the spoils with the strong; and by his knowledge through this doctrine, Jesus taught, pretending to be the Son of God, and making many of these pious rascals believe and act on it, till I, God's righteous servant will justify many of them, and throw their blame on Jesus, who taught a religion so contrary to the laws of God and of life, that requires all to produce their subsistence, [Isaiah, liii: 11, 12] though the Lord Jesus taught them to get it any other way than by producing it. This is the chapter the Jesusites have based him on as pointed out in prophecies for ages; while the Jews, and those opposed to Christ, said there was an interpolation of that chapter, that I make as plain as any one in the Bible, making the Messiah's mind with his senses on in the earth, reflect and daguerreotype on to the prophets his thoughts, acts and reflections about Jesus and his religion, as the mirror reflects a shadow of the substance before it.

The only way we can explain these prophecies, is, that the prophet, in connection with the Messiah's senses through his mind, has impressed on him the scenes he records in the previous chapters, and the three first verses of the fifty-third, that the Messiah shows the prophet that he will witness and do on his senses in the earth, when the Messiah in the fourth verse contemplates Christ, and reflects from his senses in the earth, and daguerreotypes on to the prophet's mind, still in connection with the Messiah's senses in the earth, the entire Jesus story to the eleventh verse, all of which the Messiah shows the prophet has happened before I had on senses in the earth, which makes the prophet record them as having taken place before his time, though it did not take place till hundreds of years after. At the eleventh verse the Messiah shows how he will act on this ridiculous fable, by which God's son, the author and source of all, founded a religion on a division of a portion with the great, and a division of the spoils with the strong, and concludes to lay much of this iniquity on Jesus, who made the idiots, acting on this religion, believe that it was founded by God's son, and so he should bear their iniquities.

There is, after ages, a solution of that chapter, a world of mind will squat to, which annihilates Jesus, on the God of heaven, who makes him no more nor less than the head of a bandit the Christians worshipped, because he divided a portion with the great, and the spoils with the strong, and so laid down a precedent which they follow in despoiling the world—acting after the fashion of their God. They never dreamed the man would ever come, having the mind that impressed the thoughts recorded in that chapter, on the prophet, and that the man would say, on his senses, the prophet has recorded of Jesus exactly what I now say of him and his followers, banded alone together for a division of a portion with the great, and a division of the spoils with the strong, without many of them seeing on what their religion is founded. Neither did it enter into their hearts, that this chapter would be specially used to show they had no Jesus, and that the prophecies were but the thoughts, acts, reflections, history and biography of the Messiah, reflected from his senses as they were to be in the earth, through his mind on to the prophets, and impressed on them, as the mirror reflects a shadow of the substance before it.

But this is not the only case of such reflections in the prophecies, as can be seen [Daniel, vii: 10—Math. xxiv: 30] where Daniel has reflected from the senses of the Messiah in the earth through his mind, and impressed on

the prophet the high grandeur Christ told them he would come in here a second time, to judge, burn up and destroy the world—till the prophet sees it nearly as Christ states it; neither of these are prophecies of Christ, any more than any other scene in prophecies the Messiah shows through his senses in the earth, where men have for ages looked through the senses of the Messiah now in life, and reflected, and thought through them, and seen, being focussed to so feel, think, reflect and act through him, and as him at the scenes, by the same law that focuses the needle to the pole.

The Messiah shows the pontiff sitting on seven mountains, from his senses in the earth, to the prophet in connection through his mind, as the Messiah will witness and reflect on him in the earth through his senses, so impressing his thoughts now on the prophet, from his senses, as the mirror reflects a shadow of the substance before it. [Rev. xvii: 9] The Messiah so speaks to the prophet "the earth on his senses will reel to and fro like a drunkard, and will be moved like a cottage," [Isaiah, xxiv: 20] which is exactly what I said would, and did take place when the comet passed us. On the day the comet passed us, the Messiah showed the prophet through his mind from his senses in the earth, "that it shall come to pass in that day that the light shall not be clear nor dark. [Zech. xiv: 6] But it shall be one day which shall be known to the Lord, (the Messiah) not day nor night; but it shall come to pass, at evening time, it shall be light." [7.]

There are in this city, fifty thousand people who saw, east of north, a bright light, nearly equalling the sunsetting, shining through the rain, just before dark, on the evening of the 13th of June, 1857. and that, and every night after, for more than a month, the comet appeared in this northern hemisphere, crossing the earth west of south, to east of north, coming down the earth's orbit, and passing her almost at her northern perihelion. There could not have been a light reflected east of north through the rain but for this comet, as the sun reflects from the west. Two hundred miles from us, east or west, north or south, that light could not have appeared, as it was not sunset, that distance north of us, while it was long after dark that distance south of us. It was long after dark that distance east of us, while it was little more than sunset that distance west of us; and it is not probably it rained twenty miles off.

Yet I say to my senses, all these prophetic scenes appeared, as a mind some years since showed the prophets they would appear, to his senses on the earth. I give good reasons why they so appeared, annihilating Newton's laws of gravity, and making these bodies float and repel each other through their atmospheres, and so floating, the comet would naturally be pressed into, and follow in the path opened for her by the earth; so that it was the awful day of God Almighty, when they moved each other apart like cottages, through their atmospheric pressures, reeling to and fro like drunkards, and passed each other, annihilating the astronomers, mathematicians and their Newton, scoffing, scorning and ridiculing in their self-sufficient grandeur and vast research, the ignorance of the negroes, on that small occasion, preserving the prophecies, that had to be annihilated in the midst of their creation and consummation, if the earth was then destroyed, said the man of the prophecies, who rode a world up to the comet, on his will and faith, where the calculations of a world annihilated the earth. This law keeps the planets in their places, banded around by the will of God on their confines, while each of them are again banded by their atmospheres, on which they float.

This is the law on which the Messiah hoists the judges out of the earth, and puts them to riding round its circle for their circuits, [Isaiah, xl: 21, 22, 23, 24.] with looking-glasses under their arses, which makes the prophet,

seeing them through the senses of the Messiah he is in connection with, through the Messiah's mind, think they are old women clothed with the sun. [Rev. xii : 1.] pouring wisdom from their vast capacities, research and knowledge contained in the functions of the arse of their trowsers, till it astonishes the people to see how much they get from them for so little, though the Messiah, in every part of these prophecies, shows the prophets in connection through his mind with his senses, that these good judges will not have one quality that on the God of heaven entitles them to occupy the position they do, and he shows the prophets their calling, for their frauds, corruptions and wrongs on the laws of life shall be eradicated out of the earth forever, by him, the judge of the world, who scorns a comparison with them. With this law, the Messiah shows the prophet in connection through his mind with his senses in the earth ; he, by counterbalancing gravity, will have the sky raining fire, [Rev. xiii : 13.] and through it that he will protect and preserve the city of Jerusalem besieged, [Isaiah, xxxi : 5, 9—Ezek. xxxviii : 22.]

On this power the Messiah shows the prophet in connection with his senses in the earth, he will have an angel, a man flying through the air, preaching the everlasting gospel, [Rev. xiv : 6, 7.] and he shows himself flying on it, [Isaiah, xlii : 11—xli : 3.] With his power, the Messiah shows the prophet through his mind in connection with his senses in the earth, that he will make a way in the sea, and a path in the mighty waters, [Isaiah, xliii : 16,] and with it that he will destroy the chariot, the horse, the army and the power, till they are extinct, as the fire annihilates tow, [Isaiah, xliii : 17.] The Messiah shows the prophet in connection through his mind with his senses in the earth, that he will, with this power, create a perpetual motion, with which he will bench the mountains, level the hills and fill the valleys, [Isaiah, xli : 15, 16,] so creating pools, lakes in the mountains, keeping back the water till islands divide, the waters dried up in the rivers by the ponds, and lands leveled to keep the water from washing their salts and producing power into the ocean, [Isaiah, xlii : 15.]

With this power counteracting gravity, the Messiah shows the prophet in connection through his mind with his senses in the earth, that he will open rivers in high places, and fountains in the midst of the valleys, and he will make the wilderness a pool of water, and the dry land springs of water, [Isaiah, xli : 18.] The beasts of the field shall honor me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen, [Isaiah, xliii : 20.]

It is with this power that vessel the Messiah shows the prophet in connection through his mind with his senses in the earth, is rushing to Judea, bearing the standard and envoys of the new empire. [Isaiah xviii.] That vessel will be made to almost fly through the water, by a perpetual motion ; the Messiah who would no more think of looking for wisdom to be poured out of the functions of the judges of the Superior Court, than he would from that "man of renown who came to town, with three feet up and two feet down," is propelling her with. No other man can ever devise the plan by which the vessel so rushes through the water on a perpetual motion, but, the man created out of the mind that out of God showed her. No other man can have any conception of it, but him who will trot her through the water whenever he wants her, till trotting a hundred miles an hour, will be no trotting with him—creating ways in the sea, and paths in the mighty waters, with this nag.

The Messiah, on this perpetual motion, that will be as lasting as time, costing not half what other vessels do—can put her and her mails and passen-

gers through every day between New York and "Liverpool fair town," without putting on half the airs of knowledge the learned lawyers, with their vast capacities, and their judges of the Superior Court would, pouring their idiotic, aping wisdom from their functions in the arse of their trowsers, though ages of the idiotic, aping, thieving, swindling scoundrels with their brazen faced impudence stand dwarfed in God, not having mind sufficient to create that power, though they have had all the teachings of that stupid ass, Jesus, dwarfed in God with his followers. These stupid idiots, without an intellectual faculty above an ape, will elevate themselves into the judgment seat, wondering such faculties can be obtained at so small stipends, and say what the mind of the Messiah, that has for ages shown itself luminous with inventions and creations can create, though two hundred ages of them have not during all that time, shown one invention or creation by the side of the Messiah's mind.

The Messiah, seeing these stupid apes putting on airs in the judgment seat, telling about radicalism, will be only planning to bob a red hot iron up their fart holes, and illuminate their arses, knowing nothing can illuminate their brains, dwarfed in God, without one conception above an oyster. Yet these creatures, so slunk in God, that in two hundred ages of their minds, they have not shown one inventive or creative faculty, as during all that time, the Messiah showed these things to all men in connection with his senses coming through his mind, to be created on his senses in the earth, to the exclusion of all others, are telling what the Messiah can invent and create, though they never can have any conception of him, or of the world of resources, conceptions and inventions there will be in his mind. As well could the obscurest satellite sit in judgment on the sun, as could these donkeys sit in judgment on the Messiah, who would have no conception of them running through his mind, but how to convert the donkeys into mince meat, and the apes that elevated their reflections into the judgment seat, through that high guarantee of American liberty, the elective franchise.

The world never thought the brave man would stand here, insisting these prophecies he would and could fulfil literally, by creating them into substances and knowledge, so that men could conceive their ghosts and shadows reflected so long out of God ; they could not understand, for the want of the substances and knowledge of them, to compare these ghosts and shadows with.

The man standing here on his senses, and producing on them the things, knowledge and scenes he showed men in connection with his senses in the earth, through his mind, had it not been the Lord Jesus had been here, what divides a portion with the great, and divides the spoils with the strong, through which the judges of the Superior Court, sustained by their reflections in the shape of their electors, went to skithering out their swindling, forging wisdom from the functions in the arse of their trowsers, would be a man almost equal to the "daddy of his country," General Washington, or Harry Clay, or General Jackson, or that great constitutional lawyer, Daniel Webster, created by the people having omitted to draw up the constitutional, judicial and legal slack in the arse of their trowsers, by making all measure price with the coin all have to bring up by toil, as the Messiah showed he would [Rev. xiii : 16, 17.] make them ; and through it, so open the earth to inter-communication and commerce, that he would have an angel, a man, preaching the everlasting gospel, flying through it on a power I could produce for less than ten dollars, in one day. [Rev. xiv, : 6, 7.] By so using the coin to measure price, the prophet in connection through the Messiah's mind with his senses in the earth, is shown that he will sunder the

nations, governments to atoms, [Isaiah, viii : 9—Daniel, ii : 35] making the people run to and fro in the earth, and increasing knowledge [Daniel, xii : 4] on ways created in the wilderness, and on highways created in the desert. [Isaiah.]

By this, the Messiah shows the prophet in connection through his mind till it is created into a man, that on the man's senses created out of the mind, the prophet is connected into, he will, as a just judge and emperor, equalize the cares, toils, ills, pleasures and the means of obtaining their subsistence with all, putting the snaffle-bits into the strong, arrogant man and nation, through the way he constructs his institutions and government, till he exhausts their force and arrogance in production, and so equalizes all, [Isaiah, xxiv : 2, 21, 22,] and by it brings in her that is driven out, the oppressed, the distressed, the wronged, the widow and the orphan, and him that hath no helper, and sees the stranger is not turned away from his rights. Through those means, the Messiah shows the prophets these are the ends he will attain, where there are thousands of people who have heard me say I would use those means and attain most of those ends; and a world will now say I then saw them as distinctly as I now do the remainder, and as I did those I showed; but for it I was called "the damned Ohio radical, who was no respecter of persons," but they should see I have in nothing done differently from what a mind showed the prophets in connection through it with the senses, it was going to create in the earth, it would as a man do on those scenes; while I have in everything, literally used the means and attained the ends the mind showed the prophets he would on his senses in the earth.

I heard a preacher in this city say the world admitted the American man had planted himself on the prophecies, and wrote he would, using the prophetic means, attain the prophetic ends, and had attained them literally, as he wrote he would, till the envy, hatred, jealousy and hopes of a world, were centered on that man, who had seen and written with such accuracy, that by using the prophetic means, he would attain the prophetic ends; the leading signs that were to evidence the consummation of the prophecies, would convert them from prophecies into history, and that he had in every case literally done it, as he wrote he would, and as a mind had for ages showed the prophets, in connection with his senses in the earth, he would consummate them on his senses, evidencing so to men his presence here on the earth as the Messiah. That mind shows the prophets in connection through it, with his senses in the earth, that he will eradicate all this knowledge out of the earth, and these institutions, governments and religions, and supplant them with his new things, knowledge, institutions, government and religion—"changing times; things and laws," so that he is, on his showing to the prophets, to shear the lamb at two clips, finding it such an affair as the devil got on his hands when he sheared the goat—"a great cry, but little wool."

Christ was not to be born to John in Revelations, because he had been born; while in them John says this man, whom he records, is to overset Christ, and change times and laws, is to be born. [Rev. xii : 1.]—"And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. [2] And she being with child, cried travailling in birth, and pained to be delivered. [5] And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." [Rev. xiii : 13.]—"And he doeth great wonders, so that he maketh fire come down from heaven on the sight of men." That man, the prophet in connection through his mind with his senses in the earth, could

see through them, he would on them do these things could not be Christ, who had ceased to have senses. But we will carry this on, and show other prophets saw the same thing through the senses of this man to be born, that John in connection with them, saw in the earth through his mind. [Isaiah, xi : 4.]—"And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." [Isaiah, ix : 5.]—"For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning fuel of fire." (6.)—"For unto us a child is born, a son is given; and the government shall be upon his shoulder; and his name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVER-LASTING FATHER, THE PRINCE OF PEACE." [Rev. xix : 12.]—"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself." (13.)—"And he was clothed in a vesture dipped in blood; and his name is called THE WORD OF GOD." (15.)—"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron, and he treadeth the wine press of the fierceness and wrath of Almighty God." (16.)—"And he hath on his vesture and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS." [Psalms, xlv : 3.]—"Gird thy sword upon thy thigh, O most mighty with thy glory and majesty." (5.)—"Thine arrows are sharp in the heart of the kings' enemies." (7.)—"Thou lovest righteousness and hateth wickedness; therefore God thy God hath anointed thee with the oil of gladness above thy fellows." (17.)—"I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever." [Psalms, lxxii : 17.]—"His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." (11.)—"Yea, all kings shall fall down before him; all nations shall serve him."

It would be idle to carry that further, to show all these prophets were in connection through the same mind with his senses in the earth, and saw through them the man consummate the same scenes in the earth; where one of them, John, saw this must be done by the Messiah after that, though to him, Jesus was then dead; so that as John saw these same things had to be done by a man that the other prophets, living before Jesus, saw had to be done, it follows that Jesus had not done any of them that were to be done on the senses of a man to be born to John, after Jesus was dead, as they were to be done on the senses of the man to be born to the prophets living before Jesus.

This annihilates Jesus out of the Messiah-ship, and out of all connection with the prophecies, that no man can have any conception of, but the man created out of the mind reflecting them, till that man creates them into substances and knowledge on his senses, which is exactly what the Messiah showed John in connection through his mind, with his senses in the earth, they were, and seeing as the Messiah through his senses, "and he had a name written that no man knew but he himself," [Rev. xix : 12] which means, that no man can know anything about the Messiah and the prophecies, but as he himself creates and explains them, as till then they have no existence to any other mind but his, so that his name, though written for ages, no man but he himself knew—thus trifling with the dear people, and their great swindling, forging judges, skithering wisdom from the functions in the arse of their trowers to the idiotic crew who reflected forward into the judgment seat, themselves daguerreotyped into those vast judges, who can with their leather brains as well conceive, understand and explain the prophecies before God creates them, as they can after, from the peculiar faculty they have in all

things of skithering wisdom from the functions in the arse of their trowsers, to their discerning audience, as all can see by the vast capacities, research and knowledge, they have been skithering for years to them, that old crazy Riley, who has his name written for ages, though no man can know it but himself, who has the mind that can create into substances and knowledge, that men can understand these prophetic ghosts and shadows reflected by his mind out of God, that men cannot conceive or understand, for the want of these created substances to compare them with, has not supplanted with his new substances, creations and knowledge, till their old knowledge they have been so skithering for years to the amazement of their audience at their vast research, left town. This only increases the admiration of the lawyers at the vastness of their capacity, research and legal acumen, in their day and generation, gone to parts unknown.

Then these great, wise, learned men, what used to skither their wisdom from the functions in the arse of their trowsers, look at old crazy Riley that had his name written from all time, though no man but the old, crazy, contrary, idiotic fool, who continually said during all the grandeur and vast research, that "old kiss-my-arse had come to town, with three feet up, and two feet down," and continued to say it, till he wrote his name on more newly created knowledge, than two hundred previous ages had brought in, and connected himself with it throughout all that time so writing his name showing he created more knowledge useful to men, than is contained in all the libraries in the world, and demonstrated that was the way he was to connect himself back with this mind and knowledge, and write his name that none could know but himself, that contained the mind which reflected this knowledge, which kept coming forward and telling him, "You must drive these old kiss-my-arses out of town, with their three feet up, and two feet down."

It is amusing to hear them tell the Lord Jesus, that divides a portion with the great, and divides the spoils with the strong, has overwhelmed them with blessings, in his mercy, through the people that caught and murdered him, and thereby made atonement for all the wrongs they had, or ever can commit on God, by which vile, treacherous murder, they had been overwhelmed with these blessings; though in all parts of this, I have shown that God is a self-existing, sustaining and adjusting power, who makes provision for all and every emergency, as was shown when the eomet and the earth pushed each other apart through their atmospheres, and passed where their paths required them to run through each other. On this same self-existing, sustaining and adjusting power, the mind of God, so far back as man has a record, has shown men in connection through it to its senses in the earth, the only time it could affect the like senses of men, that he would create himself into a man, which is the reason that men have ever insisted they were created after the image of God, who ever manifested himself to them through this man he showed himself creating, who would come into the entire government of the earth, concentrated into one empire, and supplant these old institutions, knowledge, things, religions, structures of society and governments, with his new and better ones, which he showed men in connection through his mind, with his senses in the earth, as we now see these new things coming in, which he is creating on his senses in the earth.

We may take it for granted that this self-sustaining, adjusting, acting and existing power, through which all men exist, reflect, think and act, did not attempt to come into the government of the earth as a man, till he that shows himself prepared for all emergencies had power enough, to make enough of men see, feel, act and reflect through him, as he has shown himself doing for ages in these prophecies, till he could create and consummate all these things,

that he has, so far back as man has a record, shown himself struggling to acquire sufficient strength to raise his anchors in them, and come here and consummate them on his senses.

God having raised his anchors, and came as we can see by the things appearing created before us, as he showed men he would create them, we may take it for granted, this self-adjusting God will compel enough of a world to see, act and reflect through him, till he will through them, create the remainder of the prophecies. "Jordan is a hard road to travel," but it is harder to thwart the self-existing, acting and adjusting power, through which we all act, reflect and exist; as many will admit, from sad experience, determined to come into the government of the earth, "playing upon a harp of a thousand strings," knowing he can make, and has made a world see, act and reflect through him—till the thrones of the earth they admit he tumbled over like old stools, and the old woman sitting on the seven mountains had to run her horse for life, to get clear of this crash of thrones taking place in the earth, exactly as I wrote Mr. Van Buren I would bring them, by causing all, both small and great, rich and poor to receive a mark in their right hand, or in their foreheads, [Rev. xv: 17,] and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom, in compelling all the Messiah makes the prophet record in connection through his mind with his senses in the earth, and under his mesmeric control, to measure price in buying and selling with the coin of the empire, they all have to wring up by production, on which is the mark, the name or the number of the name of the beast, the Messiah; who will permit no man to buy or sell unless they measure price with this coin, on which is his mark, likeness, image or his name, or the year of the Messiah it is coined in.

I wrote Mr. Van Buren, in May, 1837, through the financial policy pursued in this nation from its foundation, under its great statesmen and financiers, Hamilton and Gallatin—she that had the means of subsistence and production, to have then been the most powerful nation the sun had ever shone upon—had ever been held in a more complete colonial vassalage to Britain, than she had ever been able to hold her under with her fleets and armies. And that Britain must ever continue to so hold her, till we ceased to measure price with these Bank promises to pay, and compelled all to measure price with the coin that all have to wring up by production; and I would, through the Sub-treasury, with the power of exchange, without fee or reward, suppress these Bank promises to pay, and compel all to produce this measure of price in buying and selling. And through it, I would drive all to production, stopping nine-tenths of the cost of internal police and of the courts of justice, by stopping the paper promise to pay, frauds, and the jealousies, hatreds and heart-rendings that grow out of them, while I would equalize the cares, toils, ills, pleasures and means of sustaining life, by suppressing these promises to pay, and drive nearly all to wring up their subsistence at the shortest measure for its price in the earth, where we had a vast preponderance of the materials for production and subsistence, easily acquired, compared with any other nation of the earth; so that our productions and means of subsistence would be far above that of any other nation, which would drive out our cheap ships and productions into every sea and nation of the earth. These ships would bring back specie, and the productions and machinery of other nations; as no other nation could produce and compete with us, having such a redundancy of the materials for production and subsistence easily acquired, with this vast increase of our producing power, at this specie measure for its price that all will have to wring up by production, so that

this nation would become the investing and producing nation of the entire earth, absorbing their machinery and inhabitants—producing power—and their specie, and locating them on these vacant, easily acquired materials for production and subsistence, to produce more, till they covered them with fields, orchards, gardens, houses, shops, forges, furnaces, productions and internal improvements, “ways in the wilderness and highways in the desert ; and the ways shall be for the wayfaring man and the stranger, and though fools, they cannot err therein,” [Isaiah] ; “for these people turn to and fro on through the increased knowledge,” [Dan. xii : 4,] until they would so vacate the lands and houses in all the densely populated nations of the commercial world, stopping rents, incomes, taxes and supplies, so that these nations will have to disband so many of their armies and their internal police, that their governments will tumble down for the want of supplies, in bankruptcy, [Isaiah, viii : 9.] Associate yourselves, O ye people, and ye shall be broken in pieces ; and give ear all ye of far countries ; gird yourselves and ye shall be broken in pieces, [Dan. ii : 35.] “Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors ; and the wind carried them away, so no place was found for them ; and the stone that smote the image became a great mountain, and filled the whole earth.” Through this importation of the money, inhabitants, producers and machinery of other nations, bankrupting them, and absorbing them into this, I wrote Mr. Van Buren I would out of them in this nation, that was then no power, being held under a more complete colonial vassalage to Britain, through the financial policy she had ever pursued, than Britain had ever been able to hold her under as a Colony, with her fleets and armies, create a great power of the earth ; writing, I would do exactly what the Messiah showed the prophet in connection with his senses at this scene in the earth, through his mind, he would do where the Messiah showed the prophet there are but ten horns, powers, in the earth to my senses ; but the prophet still in connection with the senses of the Messiah in the earth, through his mind, sees an eleventh horn—power—coming up through intelligence, as that horn—power—“ had a mouth speaking great things, and in this horn—power—there was a more stout look than with his fellows, and there were eyes like the eyes of man ;” not like the eyes of the people and their great donkeys, that look like cats’ farting holes. [Dan. vii : 8]—I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots ; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. (20) And of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes and a mouth, that spake very great things, whose look was more stout than his fellows. Every person can there see the prophet connected into the Messiah’s senses in the earth through his mind, when the Messiah showed the prophet there were but ten powers in the earth, and the Messiah showed the prophet on his senses, he would create an eleventh power, by absorbing the other powers into it, till it stood up one of the four powers of the earth, overshadowing seven of the powers—where comes the tug of war, and cursed be he who cries hold, as on the senses of the man created out of the mind that showed these things the earth is to be concentrated into one empire under that man. A world of mind will say that is the straightest thing they ever saw written, and a perfect solution of that ridiculous prophecy, where the man wrote on his senses the very state of facts existed to them, the Messiah showed the prophet would exist to his senses in the earth, and on that state of facts, he wrote by absorbing these other powers, he would,

as he showed the prophet, create a power that should stand up among the other powers, and absorb them all eventually into it, as I wrote Mr. Van Buren I would do, by using the coin to measure price, which the Messiah showed the prophets should be its measure, to all buying and selling on his senses. A world will admit no Messiah ever has, or can struggle harder or more successfully to drive all to measure price with the coin that all have to wring up by production, than have I. These great newspapers all through the Union, battenning on these Bank promises to pay, are incessantly whining about the war they say was waged more than twenty years since against these banks of issue, which they insist is renewed with a determination to drive these swindling traps out of the earth, and make the manufacturers of these promises to pay redeem and suppress them with the coin, the money of commerce, that all have to wring up by production, and to have but one measure of price for rich and poor, high and low, bond and free, to buy and sell with in the entire earth, as the Messiah showed the prophet he would on his senses in the earth, compel all to produce this measure of price to buy and sell with.

Within a few days I have, in the papers seen, a notice of a circular recently issued by the British merchants, insisting a specie measure for price, as used in France, would conduce essentially to the security and solvency of the merchants and producers of Britain, as there could be no increase or contraction of the circulating medium suddenly, when there was a balance of trade against the nation, farther than what would be required to be exported to pay that balance, which would drive to production and exporting, at this contracted measure for price till the equilibrium was restored; while from their presents use of bank promises to pay in measuring price, when there is a balance in trade against the nation, these promises to pay have to be suppressed by their makers in the ratio they are issued over their means of payment, to obtain this balance in trade due to other nations. This excess of issue over the means of payment is usually from three to five times their specie to pay with, so they have to suppress their circulation in that ratio till they collect this balance due to other nations, and so break up every person and thing before them, which the British merchants insist, could not happen were all compelled to measure specie in buying and selling with the coin all have to wring up by production, that could not be so suppressed only to pay this balance. I wrote Mr. Van Buren through this use of the coin to measure price in buying and selling here, I would in ten years double this nation's productions, wealth, means of subsistence, and her exports, and increase her inhabitants, one half through it; I would tumble down in bankruptcy most of the governments in the commercial world—transferring the seat of the money, commercial and producing power, from London to New York. At the expiration of the ten years, the Secretary of the Treasury reported the nation had, within the last ten years, doubled its wealth, means of subsistence, its productions and exports, and increased its population one half, though he could not see how it was done, as we were exhausting in carrying on in Mexico a foreign war, the producing power of forty thousand men and their pay, and means of subsistence.

Hunt's Mercantile Magazine, Oct. 1858, page 404, says the import of inhabitants, producing power into this nation, was 600,000 souls in 1853, and \$60,000,000, coming up to that from 2000 to 3000 souls in the commencement of the century. He says this nation imported from Germany in ten years 1,187,088 people, and \$160,000,000, being the same as if she had armed, equipped and lost in this nation, an army of 118,000 every year for ten years, demonstrating the state of facts took place I wrote Mr. Van Bu-

ren would, as the Secretary of the Treasury reported the same thing had taken place. The man so showing and impressing the prophets out of God, that by using these prophetic means, he would attain the ends he showed in prophecies on his senses here, naturally plumed himself on having used the means he showed the prophets he would, and through them attained the end he showed he would, without infringing on any law in God, who had permitted him for ages before he came into the senses of a man, to show the prophets through the use of those means he would attain those prophetic ends. I, acting on this law in God that causes the man to plume himself on his own production, and defend it part of himself to the death, driving red hot irons up the fart-holes in their trowsers to illuminate their arse, as there can be no illumination of their idiotic brains, crying, "Here comes the tug of war, you idiots, and cursed be he who cries, *hold*," presented my petition in the United States Senate through the Hon. R. M. T. Hunter, on the 24th of March, 1852, showing the means I wrote Mr. Van Buren and many other men I would use in 1837, and the ends I would attain through them, defying a man to produce one of my letters, showing I had made one mistake, or failed in a prediction in that political struggle, where that petition will show from the beginning to the end compared with the prophecies, that all my efforts were to through the prophetic means attain their ends. In it I stated "through the use of the coin to measure price for bond and free, rich and poor, high and low in buying and selling." I would have the earth so opened to inter-communication and commerce, that before fifty years from the time I commenced, I would have the cars running round the earth, so that the man would be sitting in them at St Petersburg talking to his friend, after traveling round the earth, whom he had left there but a short time before. In that petition, I stated I would convince the world all men were brethren, and had throughout the earth one common interest, that required the earth should be open to all; and I would open it through the use of the coin in measuring price, that all have to wring up by production, just as the Messiah showed the prophet he would do it. [Rev. xiii : 16.]—And he causeth all, both great and small, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. (17)—And that no man might buy or sell, save he had the mark or the name of the beast, or the number of his name. (18)—Here is wisdom. Through this wisdom compelling all to use the coin in measuring price, the Messiah shows the prophet he will open the earth to inter-communication and commerce. [Rev. xiv : 6]—And I saw another angel, a man, fly riding on a power counteracting gravity, in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tongue, and kindred, and people. (7)—Saying with a loud voice : Fear God and give glory to him ; for the hour of his judgment is come ; and worship him that made heaven and earth, and the sea, and the fountains of water. [Rev. xiii : 7]—And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations. The Messiah is showing the prophet in connection with his senses in the earth, through his mind, that it is through him, whose judgement is come in the earth men receive all things, shows the prophet in the senses of a man, he will come into the judgment seat of the earth, over all nations, kindreds and tongues ; when he will overcome the saints of the earth, the jesuites what divide a portion with the great, and divide the spoils with the strong, and shear the lamb from the foundations of the earth doomed to receive this clipping from the Messiah, for having founded a religion on a division of a portion with the great, and a division of the spoils with the strong, said the Messiah more than twenty-five

hundred years since, when I will find on my senses as a man, Jesus, the head of a bandit, has based a religion here in the earth, on a division of a portion with the great, and a division of the spoils with the strong, [Isaiah, liii : 12.] which is carried out in all parts of the earth, and in all the structures of society, and of governments. But by drawing up the legal, constitutional, and judicial and Jesus slack in the arse of their trowsers, by making both small and great, rich and poor, bond and free, in buying and selling to measure price with the coin that all have to wring up by production, the Messiah shows the prophet in connection with his senses in the earth, through his mind that he, having every nation, tongue, kindred, religion and government under his control, will make it so "that it shall be as with the people, so with the priest ; as with the servant, so with the master ; as with the maid, so with her mistress ; as with the buyer, so with the seller ; as with the lender, so with the borrower ; as with the taker of usury, so with the giver of usury to him." [Isaiah, xxiv : 2.]—And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth, upon the earth. (21)—And they shall be gathered together, as prisoners are gathered in the pit ; and shall be shut up in prison, and after many days shall they be visited.

By using these, the Messiah shows the prophets in connection through his mind, with his senses in the earth, that he will curb the arrogant man and nation, till he can bring in the wronged, the oppressed, the distressed, her that is a remnant, and her that is driven out, the widow and the orphan, and him that hath no helper, and see the stranger is not turned aside from his rights, while he will with righteousness judge the poor, and reprove with equity for the meek of the earth, judging the people with righteousness, and the poor with judgment, till he, sitting in the judgment seat of the earth, compels the arrogant nation and man to beat their swords into ploughshares, and their spears into pruning hooks, and go to work and produce their subsistence, where he so protects them under their vine and fig trees that no man makes them afraid, feeling the inhabitants of the earth are brothers, as I said to the United States Senate. Here are a host of these prophets, who see the same scenes through the senses of the Messiah in connection with them through his mind to his senses, when a man on the earth, without a contradiction, so that we can see they could see them in no other way, but as I state, we, seeing them creating now, to our senses, exactly as the Messiah showed the prophets he would create them on his senses in the earth. No one can avoid seeing, that as the Messiah shows the prophets, by using these means he will attain the prophetic ends that he shows them these wrongs, oppressions and distress have come from the government, having omitted to haul up the legal, judicial, constitutional and Jesus what divided a portion with the great, and divides the spoils with the strong, slack in the arse of the great and holy folks' trowsers, by compelling them, in buying and selling, to measure price with the coin, the money of commerce all have to wring up by production—so charging all these wrongs upon them, and remedying them by establishing a government that hauls up this slack in the arse of the great and holy ones' trowsers. This, all the preachers will see, and the great and the holy ones, and the governments, which will show them that a government must supercede these, that will haul up this slack in the arses of their trowsers, and equalize all, as they will all see to exactly the extent the government has omitted to haul up this slack in the arse of their trowsers, it has failed, and does fail to be a government, and remains a bandit ; and that through these omissions in the government to haul up these slacks in the arse of their trowsers, comes all our jarrings in society, that should and would

work under a proper government, like clock work. The Messiah shows a host of the prophets in connection through his mind with his senses in the earth, his government founded by God, will so work, till all have their rights, and are protected in them in his government, that has hauled up all these slacks in the arse of their trowsers, till all are protected and secure in all things.

A world of mind will say this is the highest mathematical demonstration man ever produced, where I have not varied from the commencement to the end, proving the prophecies are but the knowledge, creations, scenes and reflections of a man now on the earth, conveyed from his now senses of a man through his mind, as he is now creating, witnessing and reflecting on them, to the prophets, who, under the mesmeric impressions of his mind, then recorded them as distinctly and as accurately, as ever men conveyed to other men the thoughts impressed upon their lips, as we can see from what have been created, and that no man can know anything of these prophecies shadowed out of God, but through the man created out of the mind that reflected them, whose they were to create into substances and knowledge, on the senses of the man God shadowed, typed, ghosted out of him for ages. Every man should see no man can conceive what another man can create in new things and knowledge, till it is created, as he has no conception in his mind, dwarfed in that man's new knowledge, things and creations, till the creating mind creates them into substances and knowledge that he can view and compare with his senses; once created, it is no longer new to a world, while the creating mind will be incessantly struggling to create into substances and knowledge, these new things, substances and knowledge he was incessantly shadowing, ghosting, typing out of God, as he showed himself for ages struggling in God to acquire sufficient strength to raise his anchors in these prophetic scenes and knowledge, and come here and consummate them. This should show us no other man could know any thing of these new creations, substances and knowledge that never can exist but through him, and so can be new only to their creator, till the man created out of the mind showing them, created them on his senses, as till then they had no existence in God as created substances and knowledge for men; till created they have no existence; and created, they are no longer new, God having sealed them in that mind for its creation, till that mind turned out through the senses of a man, as all other births do when the man drew them out of his mind, and created them into substances and knowledge on his senses, and reflected them on to a world, and daguerreotyped them there, as his mind had for ages reflected them inverted out of it on to the prophets and men, throughout the earth; so that the Messiah is doing nothing new, nor will he have to do anything more to consummate these prophecies, than he has been doing for ages with men acting, existing and reflecting through him. The man who would pretend to know anything about these prophetic ghosts and shadows reflected out of God by the mind of the Messiah, but through the man created out of that mind, elevates himself above God, who decreed from all time the Messiah should create them into substances and knowledge, explaining them, that could not exist till then, and till they existed could not be understood by men, who cannot be mistaken in the prophetic substances and knowledge reflected out of God, the Messiah is to create; nor in the Messiah, as no man can have any conception of them, till the man created out of the mind reflecting them, creates them on his senses into substances and knowledge, men can understand, and reflects and daguerreotypes them on to their minds and explains them. No one ever guessed at an explanation of these prophecies, till I presented the key, and turned over every ward in the prophetic lock, that

had for ages defied men's brains ; as they never can be understood but by the man containing the mind that reflected them, and must remain a sealed book forever to all other minds but his, their creator. On this, we have the man identified, and the prophetic record, showing what he had to create, and has on his senses here created. In every part of these prophecies, the Messiah speaking and showing the prophets them from his senses now in the earth, impresses on them he is the author and creator of the prophecies, and of the Bible, and of everything here ; and man never has had, or can have, any information—a knowledge of God, but through him who was the God of the prophets on all these scenes, standing at them then exactly to the prophets, as he does now in a man. We can see the mind then so incessantly struggling in God, to raise his anchors out of the scenes he showed the prophets he would create and consummate, as a man in the earth would struggle here no less to attain the prophetic ends, to the exclusion of all other things, and that he is not to be trifled with on them, which he showed the prophets he would attain, and compel men to admit he created them, so that they had better be making their peace with God, than saying that man is crazy enough to think he made the Sub-treasury, which he showed coming through his mind, some years since to the prophet, where he showed him he would compel high and low, rich and poor, bond and free, in buying and selling, to measure price with the coin—the money of commerce all have to wring up by production, and so equalize the cares, toils, ills and enjoyments of all. The Messiah—the inverted man seen countless ages standing in God, showed the prophets when he turned out on to the senses of a man, that his words should never pass away, but he and they should endure as long as the sun and moon, and men should be blessed in him forever and ever, in whose hands everything shall prosper, till the indignation be accomplished—till God takes vengeance on men for their wrongs on their fellow men. That man speaking, and promising out of God from his now senses in the earth, shows the prophets his right hand writing, shall teach him terrible things, till they shall shut up kings, being sharper than arrows against his enemies. The Van Burens—father and son, can say whether any of my writings have passed away ; as can the United States Senate, and this Government, and all the governments in the earth ; so can a few of the people in this County, when they can see and report how long it will take them and their great Superior Court, established after the United States Senate, and the government, and all the governments in the earth had admitted I had, through the use of the prophetic means attained their ends, by a combination of the two parties, to convince me, speaking through the prophet some years since from my now senses in the earth, saying, “Produce your cause—bring forth your strong reasons—bring forth the blind people that have eyes, and the deaf that have ears ; let all the nations be gathered together, who among them can show they formerly showed these things as I now produce them on my senses, but me ;” who thought, as I was told, I was a good lawyer, that I was in that Court, and its great lawyer reflections only a small lawyer, and am such small lawyer ; yet I hear the preachers quoting that lawyer for the Messiah—insisting he will be the greatest lawyer and Judge that ever trod the earth. They say no man but a lawyer ever had the training of mind required to explain these prophecies, and there is the evidence—the Messiah is to be a lawyer ; so that it was not modest in the Government, nor in the lawyers and their Court reflections, to erect themselves into the judgment seat, to convince me they admitted I had literally created the nation and the city in a day, as I showed the prophets I would ; that I was a small lawyer where I had so often said out of God, my word should never pass away.

INDEX TO PROPHECIES EXPLAINED,—in which, comparing my writings with the prophetic record, I show in language, scenes, thoughts, ideas, conceptions, creations and reflections, their record and my writings agree without a contradiction, till no mind so comparing them can help seeing their record and my writings were made out of my mind, by looking through my now senses in the earth, so in all things do we agree. The prophecies are only the record of my scenes, thoughts, acts, creations and reflections entranced then on the prophets in connection through my mind from my senses in the earth by my mind, as I am now at my end of this connection conceiving and creating them. So that I was then the prophets, and their scenes, creations and reflections as they are now me, and the prophecies creating them, making me and the prophecies then exist to the prophets, exactly as the prophets and their recorded scenes and reflections exist to me now creating the prophecies, till I cannot point out a difference between their record and my thoughts, creations and reflections written on these creations, so that I and the prophetic scenes existed then to the prophets on their end of this connection, as they and the prophetic scenes created now by me exist to the world. I and the prophetic scenes were then in life to the prophets entranced through my mind by me, as much as the prophets and scenes created by me are now in life, that they knew I, creating them, would bring them into life again on, creating the scenes they recorded, knowing my mind then lived and would continue to till it brought them into life again, creating in a man the scenes my mind then showed and had them record, Job xix—25, 27; Isaiah xliii—9. The Messiah then entrancing the prophets through this connection, compelled them to record as he would at the scene create it, so that the prophetic record is as much mine as will be my writings at my end on these prophecies, till, if there be a discrepancy or contradiction in a thing between their record and my creations and writings on the same prophetic scene, there could not be a doubt that I am not the Messiah, recollecting there may be a difference in the words they and I convey our thoughts in; though so far as I have compared their record and my writing, that I showed them would be in dark sentences, I find little difference. And your right hand shall teach thee terrible things. [Job, xl—10.] Deck thyself now with majesty and excellency, and array thyself with glory and beauty. [11] Cast abroad the rage of thy wrath, and behold every one that is proud and abase him. [12] Look on every one that is proud, and bring him low, and tread down the wicked in their place. [13] Hide them in the dust together, and bind their faces in secret. [14] Then will I also confess unto thee, that thine own right hand can save thee. In these I then showed the prophets recording entranced through me, that I would use up the great farts of the earth, and their fart worshippers, years since, so that it only remains for me to do that, or to put the lie on my being the Messiah, that is to have more knowledge than a thousand ages of them; having to change times, things and laws, so that he will have to know all the old things and knowledge, and to create new and better things to supplant them, or he could not supplant them as the Messiah on these prophecies. Yet Christ told them there would be false Christs; but how can there ever be in this lounging, lazy, shiftless, thieving earth a false Messiah that can create all the prophetic scenes for men, as I, shadowing them out of God, entranced them on the prophets, that not one of them appeared here until after I was in the senses of a man, and not one of them can appear continued from the prophet through my living mind as I showed it to the prophets as I will create it, after I die. The dear people should see that though showed for thousands of years, not one was created till I was in the senses of a man, nor did any person attempt to create them, holding them in derision as impossibilities, while they howled after

me like wolves thirsting for my blood, crying he is crazy, looking wiser than the arse of an old pair of trowsers, endeavoring through the use of the prophetic means, to create the leading signs that are to evidence the presence of the Messiah in the earth with the religionists, the creation of the prophecies. Whenever I came into a child, a world of mind says I, by intuition, without seeing the record, created them to attain the prophetic ends, so demonstrating they were intuitive knowledge in me continued through my living mind from the prophets, as I showed them while the old farts and fart worshippers sat dumber than donkeys over them, till I showed what my creations were. The very circumstance that the prophets recording them could do nothing with them, shows that I entranced them and their record on the prophets; as, had the records been the prophets, there were the descriptions to create by; but they were the records of my mind entranced on the prophets before it had created a man to create the prophetic scenes. As I was not then a man, there could be no creations by me to men, till I, the man doomed by God from all time, existing a man, did it. Old farts and fart worshippers, including the Lord Jesus, a rotten old fart, during all the prophetic time I and the prophecies were shadows; but when I came into the senses of a man, I became a substance, and as I create each prophetic scene, it becomes a substance, leaving the remainder still shadows continued on from the prophets, through my living mind, to be created on my senses into substances. I have sufficiently shown that no person but me attempted to create one of the prophetic scenes, till a world should see no one but me had that creative faculty in him, and for that reason, together with the great knowledge the Messiah is required to use creating these prophecies, and the exertions and mental powers required are so far above what every other man can make through whom all these prophetic creations must come, that there never can be another man equal to what the Messiah promises he will do in the prophecies, and for that reason there cannot be a false Messiah, though Christ sent up terrible howls against false Christs; and well might such a little fart send up his howls against false Christs, as he never created one of the things the Messiah promised to create in the prophecies, though in every chapter of the old Testament, where the Messiah promised to confer the benefits on men promised them in that book, they are headed Christ's second coming. His followers insisted all must fall down and adore him that was to confer on men those benefits, when I came and demonstrated I had created most of the prophecies literally, they were demanding worship for Christ, for because he would do them, they had not a word to say. I demonstrated the prophecies were nearly finished, and the time of the end and the prophetic day were while I was a man, and they got these prophecies by looking through my senses in the earth, through my mind entrancing the prophets, and they were nothing but my biography, history, acts, thoughts, creations and reflections now to my senses and mind written in advance, and Jesus had nothing to do with the Bible or the prophecies. So convinced are his followers of this, that though I but three years ago came out partially with this theory, I see the foreign reviews abandon all connection between Jesus and the prophecies, and all the things the Messiah is required to create, literally to come into the Messiahship, as they find Jesus is too small potatoes and too few in a hill to ever attempt to claim he created or could create the prophecies, that they see are nearly all standing before them literally created, while a world has squatted down to my explanation of them, that carried little Jesus out, as I show they have to me, not claiming a prophetic creation. In this city, they say anti-Christ is here, and they cannot resist his reasoning while they have abandoned the old Testament and the prophecies, and admit Jesus had nothing to do with the Messiah, and let Jesus go it alone on the

New Testament, certifying himself in, without having anything to do with the prophetic creations I have to create, taking the Messiahship, they holding forth about Jesus to empty pews, appear like stranded grampus, knowing how Jesus used to float with my trowsers on, pretending he was to create the prophecies. A man, after blessing his food, remarked he did it well and in good language; but God, who knew his heart, knew he did not feel a word of it. A negro catching a rabbit, said it would be good broiled, boiled, roasted, baked or stewed, when the rabbit bounded from him, who said he was glad of it, as the things required to cook him would cost more than he would come to. These are only preludes of the fate of Jesus, who received all his adoration through his followers pretending he was the Messiah of the prophecies, which they now admit is not so. John, in Revelations many times says the Messiah, that he calls different names, would overset Jesus and this religion. Peter said the Messiah had not come, crying out, "Oh Lord, a day is a thousand years to you, and a thousand years a day." On the Messiah meaning who then existed, and the prophecies to Peter entranced through his mind till Peter was the Messiah on Peter's end of this connection as the Messiah and the prophecies created, exist to himself now—so that Peter underwent a transition that called for this exclamation. The Messiah showed Daniel he would change times, things and laws, and put down the prince of princes, which is exactly what I show is now going on with Jesus and his followers, admitting that he had nothing to do with the creation of the prophecies, on which they founded all his claims to men's gratitude and adoration. They, finding they are nearly created without Jesus, find no one is to be thanked where Jesus should be adored till another created them, because they said he would create them. They say the people held a court and killed the Messiah—killed all the god men ever did or can have any revelation from to be relied on, as they could not understand a God in the shape of a horse, or in anything but a man, while this man has been communicating to men from his now senses in the earth, through his continually living mind, for ages his thoughts, acts, reflections, ideas, conceptions, language and creations more distinctly than ever any other man made like communications to other men as my creations, reflections, ideas, actions and language, compared with their records show, as their records show as distinctly what God was creating me for. If they can kill me, in whom the will of God is concentrated, as I have shown in the consummation of so many of these prophecies, until the last scene in them I have consummated, as I have showed it out of God, and so annihilate that portion of the prophecies, I have no conception of men or God. This causes me to have small faith in that Jesus murder story, as it shows me its followers have a degraded conception of the God they worship, while they have exalted themselves so far above him in this murder story, till he that controls all things is not higher than a poor boy, at the wake they are now croning. I insist the image of the Messiah ever existed in God to the prophets as he would appear at each scene, creating it until he turned out through the senses of a man. [Rev. xiii—3] And I saw one of his heads as it were wounded to death, and his deadly wound was healed. [12] He causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed, [14] saying they should make an image of the beast which had a wound by a sword, and did live. Within a few days I asked a man what was the matter with me. He replied, "It was my gall." [Job, xvi—13: He poureth my gall upon the ground.] The man asked me how I got that wound. I told him that twenty-five years since, I dreamed I was standing in a place, when I saw a flash and a ball rushing with an unerring aim, to pass through the head of a man who turned his head, and the ball passed him; when I remarked he had

a charmed life, and nothing could kill him, as he had dodged that ball. In three or four days after, I found that man was my image—I receiving that wound, but no person before, during all that time had perceived it.

I could go on and further show there is not a mark or infirmity the prophets record the Messiah showed them he would have, that I have not, where I have shown their scenes, reflections, thoughts, creations and language correspond with mine, till I will show, comparing the book of Job with my writings, that it was written from my now senses by a connection through my mind, as I have written its scenes, thoughts, reflections, ideas, language, feelings and knowledge without making one mistake, when all on this comparison will see I have done it intuitively, without any knowledge of Job's record. This shows that book which has been the admiration and wonder of the world for ages, for its language, wisdom and knowledge, in advance of every other age, was written by a connection through my mind with my now senses in the earth, so entrancing its author till he was then me, as there is no other way to account for its bringing the knowledge up to this time and even beyond it, where none of it was used till now. That book shows throughout that it was written out of the mind of a lawyer now in practice, as they did not then give time to plead before judgment. [Job, ix—19, 24, 14, 15, 3; Job, xl—7, 8; Job, x—14, 17; Job, xii—12, 13, 16, 17; Job, xiii—18, 19; Job, xiv—3; Job, xvi—21; Job, xix—5, 7, 29; Job, xxi—22; Job, xxiii—4, 6, 7; Job, xxvi—3, 4; Job, xxvii—2, 5; Job, xxix—14, 21; Job, xxxi—6, 7, 8, 11, 13, 28, 35, page 128.] Nor did any lawyer or judge so understand the rules of law and evidence and its practice, till there is no other way to account for the authorship and scenes in that book, but by saying that it was written by looking through the senses of a man now in life, so that the book carries on its face the evidence that it was written out of the mind of a pretty learned and accurate lawyer, while no other profession distinctly stands out of that book. Job describes the printed and written book. [Job, xix—23] He says bread cometh out of the earth, and under it is turned up as it were fire—coal. [Job, xxviii—5] He sees the telegraph, saying, Canst thou send lightnings that they may go and say unto thee, Here we are? [Job, xxxviii—35] The Messiah shows him his life is passing away faster than the swift mails or ships. [Job, ix—25, 26] The redeemer shows Job, he wishes he had never been born—that he has escaped by the skin of his teeth, that he is sewed up in a bag. I have brought in this chain of evidence to show Job must have been written out of a mind that contained all the present knowledge, as no mind in former ages contained the language and knowledge contained in that book. I have introduced the three last references, though trifling, to intimate that I from an infant have not been their stranger. The evidence is in my writings compared with that book, showing that book was written by a connection with my senses through my mind, till there cannot be a doubt. This so, we can see all the knowledge and religion in the earth came through my mind, through which I show three different prophets saw me write, and one of them sees the printed book, while the holy Chinaman brought the printing and writing out of the same mind six thousand years since, insisting that he founded their empire on knowledge got out of God, which made him insist it was the heavenly empire, teaching the mind he got his information from would come into a man in a Western land. I here focus all the knowledge and religion through my mind, turning it out through my own senses that have ever been to men, which shows us how these men and the prophets ever taught the same thing and in the same language, as it shows us how the teachings of Plato, Seneca and Cicero, and numberless other authors on this subject bear such a sameness; as it shows us how Paul got the

Christian religion out of my mind. I saw it stated in the war of 1812, one of the men swooned away in death from inward bleeding, on board one of our large ships of war, when he was found sitting up in his hammock calling for water ; it was given him. After he drank, he insisted he must address the officers and men who were assembled to hear him. For an hour he addressed them in the most beautiful language, with a force, power and eloquence that astonished the hundreds on board, till he again swooned away. The officers, amazed at it, tried to find out how it was that ignorant and illiterate man could make such an address, but without being able to arrive at any conclusion ; while on my theory it is extremely simple, as it is only reiterating the songs of the drunken rapscaillon rascals, seeing that a better time and a better man is coming, connecting into this mind, holding out that hope to their drunken, weakened minds. This faith has existed in every race and in every language in the earth, through the hope the redeemer held out through his mind which they knew lived, and would continue to, till he brought them into life again through the better man, created out of that mind, creating the better time. That weak, sensitive man, and the drunkards contained minds specially fitted to be entranced by the Messiah, till this dying man got this address from him, and their drunken songs, as Job was written out of the redeemer's mind, that the author knew lived and would continue to, till, in a man, creating the scenes recorded, he would bring the author into life again, as we see they are so brought into life again, through the creations appearing before us now, as they recorded the redeemer would create them in a man.

While man stands in the earth, this theory cannot be shaken, as everything centers into it to sustain this law of mind, that accounts for all the wonders of the inspiration of the entranced, while it annihilates all their great minds and vast research and capacities, and annihilates Jesus and his followers and their religion, unless they can disprove it, showing how the prophecies were got, as it shows the mediums are, and the great orators and writers have been entranced by this mind, and poured their language and knowledge out of it for all ages ; so they ever have been but conduits to this mind, that has now turned all these out through its senses. This is the reason no other age has been like this that corresponds in all things with the predictions of the prophets carried forward through this living mind, till they saw, felt, thought and acted the scenes of the man to be created out of the mind, entrancing them through his senses, so that they were the redeemer then, and his scenes, thoughts, reflections and creations entranced through his living mind, in this connection on their end of it, as the redeemer would be them and himself, and these other things on his end of it creating them by his continually living mind as they stand created before us now as shown, we find these creations, thoughts, language and reflections, contained in my writings compared with their records to correspond, till we cannot help seeing they both emanate from my mind by looking through the same senses, seeing the same scene, as we find in each the same descriptions, and in nearly the same words, but ever in the same language. They say the Messiah must be the son of David, and a root of Jesse ; though in no place does any prophet say the Messiah showed them this would be so, but from national vanity, and the fear of being sundered. they wrote this would be so ; while all their records made through the Messiah, show they knew this would not be so. Isaiah, xli—25, says : " I have raised up one from the north, and he shall come ; from the rising of the sun shall he call upon my name ; and he shall come upon princes as upon mortar ; and as the potter treadeth clay." [Isaiah, xlii—1]—He shall bring forth judgment to the Gentiles. [6] The Lord called him in righteousness, for a light to the Gentiles. [Ezek. xvii—2]—Son of man put forth a riddle, and speak a parable to the house of Israel. He says the father of the Messiah is carried into

a land of traffic, in a city of merchants, and his mother is carried to that same city, on a great river, and they go into the country, as he next sees the Messiah in his native pines, to one of which that he sees through the Messiah's senses he compares him.

That this is so, we can see by reflecting the kings of Judea never were the associates of merchants at Babylon, while the Messiah's father is to be in the city of merchants, and the mother of the Messiah comes to the same city, while the kings of Judea were to lose their throne through Babylonish women. Through this woman was to come a man likened to a great pine tree, that would govern the entire earth. That man, Ezekiel says in so many words, shall not have a particle of the blood of kings in him, as the low tree is to be exalted through him, and the high tree is through him to have its nutriment dried up. Had Ezekiel written the Messiah would be a Gentile, they would have sundered him to atoms; though there it is so written as distinctly as anything can be, taking him from another race, and as accurately as ever the Messiah can write it. The Messiah could not have shown the prophets he would be the son of David, and a root of Jesse, as he could and has only entranced on the prophets the scenes his own senses meet in the earth; and as he does not meet either David or Jesse on his earthly senses, he could not have entranced on them what relationship would exist between them and him, any more than he could any other Jewish scene of their time; where we can see the city and temple have been twice destroyed, yet he has shown nothing of them to the prophets, for the reason he was not then in earthly senses, and knew it. For that reason he could not entrance them on the prophets, as he never could witness them so, as his earthly senses never saw David or Jesse, he could not show the prophets whose father they would be, showing nothing to the prophets but what takes place while he has senses. The Messiah shows himself alive long before David or Jesse. [Gen. xlix—10] He entranced the prophets, [Num. xxiv—16] and showed him he would through his continually living mind, bring him into life again, creating the scenes shown, Job, xix—25, 27: The Messiah shows the prophet he is older than Joshua, [Zech. iii—9; Isaiah, xl—21; Dan. vii—9; Job, xxxviii—4, 21; Job, xii—16, 17] I must, smock and trowsers, kick Jesus in his rousers till he takes off my stolen trowsers, by saying he was a Jew, while I show the Messiah is to be a Gentile.

No man can know anything of the prophecies, but the man created out of the mind that entranced them on the prophets, as he has on them to continue them on, as shown through his continually living mind, till he creates them as he entranced them on the prophets, or there would be no prophecies that men could know, compared with the prophetic record. So that their creation must be with him through their record, having a conscious, living existence continually from the prophets to himself, and the creations and knowledge must be intuitive to him who must create them all, as he showed them; as could any person create a part of them, there would be no prophecies as to that part, as the Messiah had not created that part of the prophecies as he promised and showed the prophets he would. None can create them as shown, but the mind that reflected them. This shows us that where a mind has shown for ages, that it will create the prophecies when it creates a man, and we see most of them created as shown, and most of them I prove I created; so there can be no doubt of the creator of the remainder, unless God, promising to create through me, has not done it, and made himself a liar—a thing there should be some proof of before there are doubts here, especially as God shadowed out of himself for ages that I was to create them, and no one attempted to create them, but held them in derision as impossibilities, till I created them by intu-

ition, when turning to the record, I showed what my creations were. I have been struggling to concentrate the prophetic record and creations in me to say I defy a world to find a mark or thing about me that does not correspond with what the Messiah showed the prophets would be the things evidencing his Messiahship in the earth ; nor can there be a contradiction found between their record made by me entrancing them, till they recorded as I desired, and my writing that I wrote in turn as I willed, and not as the old farts, and their fart worshippers wanted me to, insisting I should have written with more respect for them, though had I done it, I would have annihilated my claim to the Messiahship, having failed to put it to the old farts, and their fart worshippers in the language, ideas, thoughts and reflections I had entranced on the prophets, and had them record, I would get after them in, and hold up the thieving, swindling, pompous rascals to derision and scorn, for their cruelties, wrongs and oppressions on the laws of life, founded in their pompous, brazen-faced, stupid ignorance.

The prophetic knowledge and creations are to be intuitive in me, continuing them on through my living mind, till I create them as entranced on the prophets, doing it so accurately, that I would bring them into life again on the scenes they record, so that the candle of the Lord was upon my head, and the secret of God was upon my tabernacle, [Job, xxix—2, 3] till I by intuition could create all the prophetic creations, knowledge and language by intuition, that never could lead me astray acting on it. While I would do it to attain the ends I showed I would attain through it, coming out of God, in whom I showed to the prophets my acts, motives, feelings and reflections as distinctly as I now do, meeting them as all must see ; so that all the question there is to be settled is whether what I entranced on the prophets, and had them record I would meet on my senses here was the truth or not with God, out of and through whom I shadowed it. I shadowed out of God the earth is given into the hands of the wicked ; He covereth the faces of the judges thereof : if not, where and who is he ? [Isaiah, xl—21, 24] I show the prophet I will place a power under the judges, which will lift them out of the earth, and continue them riding round its circumference for all time. I show a host of the prophets that I will be too great, good and accurate a lawyer and judge to be trifled with by such tortuous, villianous judges, as are these I show the prophets, who must be as I entranced them on the prophets, while by intuition I never can rule but one way on the same question where I show the prophets an extreme sympathy by intuition for the wronged, oppressed, distressed, the driven out, the stranger, and him that hath no helper, and a determination that all shall produce their subsistence, and be protected in them ; while I show as strong an aversion for the wrong doers. I show the prophet I will be the richest man in God, that ever will be in the earth, and it will all be stripped from me, and every friend and thing ; yet I will maintain my integrity and my faith in God, who still shows me by intuition he will restore me through these prophecies to all I produced, [Job i.] and creating the prophecies I produced more to sustain life than any other man. The United States Senate admitted, in ten years, commencing in the universal ruin of 1837, I had doubled this nation's wealth, means of subsistence, productions and exports, and increased its inhabitants one half, and tumbled down in bankruptcy most of the governments of the earth, and had opened the earth to all men, as I wrote I would, so admitting I had created more to sustain life, than ever had any other man ; and further said I was the best robbed man judicially in the world. The prophets recorded I showed them I would be the greatest lawyer and judge in the earth ; still, they would despoil me of everything. It only remains for a world to turn back on my acts, my writings and the way I

have handled these prophecies, and see whether I in them show the judge and lawyer I showed the prophets for a mark I would be, when they should see if in language, thoughts, acts and reflections, I have followed out and written as the prophets recorded I would, which should cause them to see if I had written in milder language of the great farts and their fart worshippers, as they insist I should have done, if I would not have annihilated the prophetic predictions on me. Then they should reflect, I insist, and a world admits the prophecies are intuitive with me, coming out of God, where I ages since showed I had all this knowledge, and that these wrongs would be committed on me, as I show they have been. In God, I showed I would on my senses in the earth disdain to set the dogs of my flock with them. [Job, xxx—1] Who cut up mallows by the bushes, and juniper roots for their meat. They were driven forth from among men: they cried after them as after a thief. [Job, xxx—3, 10] Behold! as wild asses in the desert, go they forth to their work, rising betimes for a prey: the wilderness yieldeth food for them, and for their children. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. They cause him to go naked without clothing, and they take away the sheaf from the hungry. [Job, xxiv—2, 17] I showed the prophet I would relieve these children fools of base men from their wrongs. The young men saw me, and hid themselves: the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. Because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon me, and I caused the widow's heart to sing for joy. I was a father to the poor, and the cause which I knew not I searched out. I was eyes to the blind, and feet was I to the lame. I broke the jaws of the wicked, and plucked the spoil out of his teeth. [Job, xxx—2, 25] [Job, xxxi—13] If I did despise the cause of my man-servant or my maid-servant when they contended with me, [15] Did not he that made me in the womb, make him? And did not one fashion us both? [34] Did I fear a great multitude, or did the contempt of families terrify me that I kept silence, or went not out of door? I show the prophet to pay me for this; the people attack me in every way. Behold I cry out of wrong, but I am not heard. I cry aloud, but there is no judgment. His troops come together, and raise up their way against me, and encamp round about my tabernacle. My kinsfolk have failed, and my familiar friends have forgotten me. I called my servant, and he gave me no answer. My breath is strange to my wife, though I entreated her for the children's sake of mine own body. Yea, young children despised me: I arose, and they spoke against me. [Job, xix—6, 20] The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where and who is he? [Job, ix—24] God hath delivered me to the ungodly, and turned me over into the hands of the wicked. He breaketh me with breach upon breach. [Job, xvi—8, 20] And now am I their song; yea, I am their by-word. He hath made me a by-word of the people: aforetime I was a tabret. [Job, xvii—6.]

All should see I could not trace through this record, a conscious, continued, living existence from myself to the prophet, did I not know I had on my senses experienced everything in it, that in everything must be the scenes and knowledge of the mind entrancing its author. To other minds it must ever remain a sealed book, as it has; not being their scenes and knowledge. In all generations it will be admitted I brought the demonstration out of God, showing that book is my scenes and knowledge entranced on its author, where my writings show in thoughts, ideas, feelings, reflections and language we concur.

Prophecies

Explained


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